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## **SUCCESSFUL LIVING**

*By the same Author*

HOW TO BE HAPPY THOUGH HUMAN  
NERVOUS BREAKDOWN  
A WOMAN'S BEST YEARS

W. BERAN WOLFE, M.D.

# SUCCESSFUL LIVING

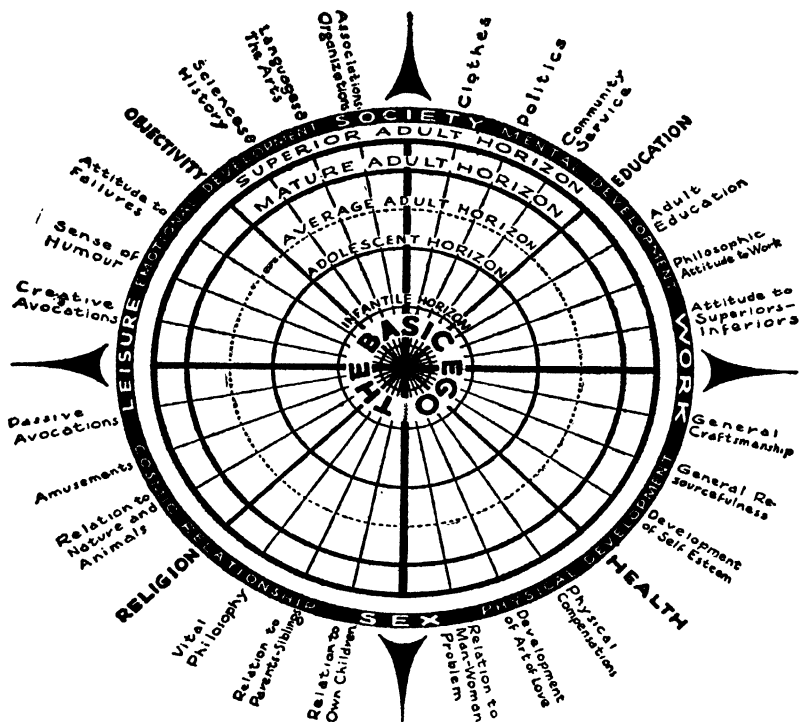
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ROUTLEDGE  
Broadway House, Carter Lane, London, E.C.  
1937

Made and Printed in Great Britain at  
*The Mayflower Press, Plymouth.* William Brendon & Son, Ltd.



## **SUCCESSFUL LIVING**



THE BASIC EGO

## I

THIS book is intended to serve as a companion volume to *How to Be Happy Though Human*. It is designed to give practical advice in the conduct of the problems of everyday life, and it is addressed, therefore, not only to those who are maladjusted, but to the normal man and woman who is from time to time confronted with difficulties which can only be overcome by a correct psychological approach. In it I have attempted to provide a plan for successful living.

I think we can say it is a truism that once the vital problems of existence have been attacked with insight and understanding a new light dawns on the individual who has relinquished living like a human turnip, or a jungle animal, and addresses himself to the artistic problems of fulfilling his destiny as the master of his own soul and the captain of his own life. To be sure there are problems and difficulties over which we have no control, problems which no amount of

## SUCCESSFUL LIVING

training and understanding will help us to solve. Such problems are in the hands of Destiny. In these cases, however, I believe that I can show readers how they can develop that attitude which salves the chagrins and pains of an evil fate.

It has been my experience, as a practising psychiatrist who has often been called upon to solve the seemingly insoluble problems of human existence, that a great many of the problems and the difficulties that have in the past been laid at the door of a cruel and heartless destiny are, in reality, problems that originate in our own ignorance or lack of co-operation. The longer I live, the more surely I feel that human happiness is in the hands of the individual, and not in the hands of some blind destiny. As Shakespeare said : " The fault, dear Brutus, is not in our stars, but in ourselves ! " The chapters of this book will be devoted to wrenching some of the blame for human unhappiness from the blind powers of " destiny ", and putting it where it belongs, squarely in the hands of the individual who is living his life.

Let me give you an example that indicates

## SUCCESSFUL LIVING

how much more an individual can do with himself if he has the proper attitude toward his life. A young man, whom we shall call John S., once came to my consulting-room with the avowed intention, not of curing himself of his ailments, but of getting some consolation for the cruel fate which had befallen him. He was a chronic insomniac. He told me that he had not "slept a wink" in two years, and felt that his failure in life was entirely due to the fact that no drug could get him to sleep, and natural sleep apparently was not his fate.

John S. was a very ambitious young man, who had trained himself from his earliest years to be at the head of his profession, the law. He did very well at school, especially because his parents, being very proud of him, spared no expense to give him the best education that money could buy. He took honours in every school and university he attended, and undoubtedly he entered his profession under the best auspices. As long as he was protected by the fostering influences of his home, and as long as he was attaining the subjective feeling of successful progress toward his goal, all went well. But, as in

## SUCCESSFUL LIVING

many other techniques and professions, the first steps are not so difficult, but the difference between scholastic success and actual success is very great. Once in his profession, this young man, who had previously brushed all obstacles before him, found himself in competition with the picked men of other universities and other environments. Almost at the same time that the new difficulties of his profession presented themselves, both his parents died, and he lost the moral and spiritual support on which he had always depended very deeply. The combination of circumstances was too much for this young man to endure. He might have succeeded if either one or the other of these factors had remained to help him, but with both gone, he fell into a spiritual panic. The future looked dark. He began seeking, quite unconsciously, an excuse for his failure to proceed with a successful life. Faced as he was with the exceptional difficulties which confronted him, he felt himself in a situation of vital danger.

To sleep in such a dangerous position, cut off from his base of supplies by the death of his parents, and threatened from in front by the

## SUCCESSFUL LIVING

difficulties of unexpectedly keen competition in his professional work, the further separation and isolation demanded by sleep became too great a danger for him to face. Therefore he did not sleep. If he were given hypnotic drugs by his doctor, they usually failed to effect the proper rest. Stronger drugs, which surely and certainly compelled him to sleep, did not however make him feel any more confident in himself. He awoke from his drugged slumbers in terror, or felt that the drugging interfered with the clear working of his mind.

Now by a process of unconscious elaboration, which only the mind of man is capable of, he accepted his sleeplessness as a fact of destiny. His formula of life became : " Since I cannot get a good night's sleep, how can you expect me to do a good day's work ? How can I meet the keen competition in my work when I am handicapped so terrifically by a physical fact which neither I, nor any doctor, can control satisfactorily."

Night after night John S. tossed in his sleep, and worked so hard at falling asleep that he actually kept himself awake ! This, of course, is true of a great many individuals who suffer from

## SUCCESSFUL LIVING

insomnia. As a matter of fact most insomniacs sleep quite enough, because it is a physiological fact that no human being can keep awake forever ! A prominent writer once conceived the notion that sleep was an unnecessary luxury. He wanted to accomplish a great deal in life and wanted more time for his many versatile pursuits. Therefore he laid down a definite programme of cutting down his sleep. He began by cutting down the hours of sleep from eight to seven, from seven to six, from six to five. So far things went pretty well. But when he cut down to four, to three and a half hours of sleep, he began to hear protests from Nature. This writer believed that the irreducible minimum of sleep was something less than two hours of sleep. But before he ever reached his goal he suffered a complete nervous breakdown, and was compelled to give up all his work for a year to recoup his powers.

When I explained this case, and other similar cases to John S. and demonstrated that his sleeplessness was not actual, but only subjective, and that, moreover, he was making a little devil out of insomnia and blaming all his failures on this little devil instead of accepting the responsibility for



## SUCCESSFUL LIVING

his own failures, a new light dawned on his consciousness. He was making a profession of sleeplessness, instead of working at his briefs in law ! He was unconsciously martyring himself in order to wear a moral placard about his neck in which his personal exoneration was written in large letters. After a course of psychological conversations John S. saw that his inordinate ambition was more responsible for his failure than ever his sleeplessness was. Also, I demonstrated to him how much he depended upon the constant cheers of interested spectators. In real life we seldom have a gallery of cheering admirers to spur us on. If we are successful in living we occasionally reap some rewards, but to demand those rewards as a premise of activity is surely one of the most successful ways I know of being a failure.

In the art of life every man must be a self-starter. We cannot wait for "lucky breaks", we cannot demand our cheers in advance, we cannot sit about waiting for the golden knock of opportunity or the propitious moment when Fate will smile on us. To do so is to court personal disaster.

I wonder how many of my readers are John S.'s

## SUCCESSFUL LIVING

in their own ways? I wonder how many of you are satisfied to find excuses for failure, instead of taking chances on being successful human beings? How many of you are depending on parents, children, husbands or wives, for the push that will put you over as a complete human being? How many of you are wasting your breath cursing a dismal fate, when the same breath, put into a song, would bring some measure of relief to you and make the environment which you inhabit a slightly more pleasant place to live in? Of course I use this example in a purely symbolic sense, but I want you to think of the possible changes that would occur in your life if you proceeded to make your liabilities into assets? That is the formula for successful living. The great poets have turned their deep sorrows into beautiful songs for mankind to enjoy. If you are not too vain, not too ambitious, not too fearful, you too can, in your own way, accomplish this process in your life. May you have the courage to try!

## II

THERE are two basic methods of approaching the problems of life. One is the time-honoured method of muddling through. This consists of accepting life as it is, suffering it when it is hard, enjoying it when it is pleasant, meeting or evading difficulties when they appear. This method is typical of the animal world which has no notion of either Time or Death, which has no realization of its own ability to make destiny conform to its own design. Of course no animal has the brain that man possesses, and therefore we cannot blame cats and dogs, lions and elephants, for muddling through life.

But such is not the case with man. Man has the supreme inheritance of a brain, two hands with which to grapple with destiny and to change the world to make it conform to his needs. Man knows that eventually he must die, and that there is a short Time, a span of a few years, in which he can make something of his individual life

## SUCCESSFUL LIVING

before he passes to the Great Beyond. Man has the ability to plan, to foresee certain of the dangers that lie before him. He does not have to learn to live again. As soon as he learns of the great heritages that generations of other men have graciously left him as their private monuments in civilisation, he can, if he wishes, utilize the experience of these other men, and build his own life on the steps they have already erected.

Stop for the moment and imagine how slow and how uneventful the life of each one of us would be if we had to discover fire, the lever, the wheel, the written word, the great religious ideals, the knowledge of raw material, of medicine, for ourselves? We would still be running about in the primeval forests of Britain, subsisting on roots and nuts, naked and afraid. We grow so accustomed to the great gifts that have been showered on us by our predecessors, that we become obtuse to the tremendous advantages that we have. And more. We do not realize that we too have to carry the torch on to the succeeding generations, and build for them a more secure, a more interesting, a safer and a saner world. If we do not live up to the tools that have been

## SUCCESSFUL LIVING

left at our disposal, we cannot claim the right to be called men. We remain dumb animals. Not to plan—is not to be a man !

But where shall we get our plan ? How can we proceed to map out our lives for ourselves ? What fixed stars have we to guide ourselves by ? What emotions and what thoughts shall we cultivate, which shall we suppress and minimize ? What is the measure of a successful man ? How can we test ourselves to know how far we have gone on the way of complete living ? These are difficult problems and I am no clairvoyant, nor yet a prophet. My own vision may be warped, but I can give it to you for what it is worth. At least it is a vision which is the result of many experiences, the result of planning lives with princes and paupers, with intellectuals and morons, with Jews and with Gentiles, with white men and black. This I can share with you.

Before we make our plan for successful living, let us look more into the nature of that mysterious process we call life. Hardly a man is alive who has not at some time in his youth thrown a pebble into a pond. It may have been a little lake in Hyde Park, it may have been a mountain

## SUCCESSFUL LIVING

pool in Wales. But every man who ever threw a pebble into a quiet pond has been mysteriously affected by the ever-widening circles which spread concentrically from the point where the pebble disturbed the quiet surface of the water. The process of life is very similar to that simple but mysterious occurrence. When we are conceived as human beings, an active spermatazoon disturbs the placid surface of a human ovum, deep within the maternal womb. The process no man has ever observed with his own eyes. It is microscopic, invisible to the naked eye. Yet this process initiates the marvellous changes that finally produce a human infant. When the infant is born, the first concentric circle is formed. As he reaches childhood, a second circle is formed. With adolescence a third, and a fourth circle is that which the average human being reaches. A fifth circle represents the outer limits of a mature human being, and a sixth, that of the exceptional human being who approaches godlikeness in the quality of his development.

The accompanying diagram which I have designed to help you in the planning of your life, is one which I use in my practice to show my

## SUCCESSFUL LIVING

patients the nature and boundaries of their own lives. It was published first in my book *A Woman's Best Years* (George Routledge Sons, Ltd.), but I am going to elaborate it for you here so that you can also use it to make a picture of your own character and your own personality. Thus you will be able to plot on the diagram the stage which you have already reached, and you will also be in a position to know how you must develop in order to become a successful personality.

I have called this diagram the " Wheel of Life " because it resembles a complex wheel with many rims, and many spokes. You can imagine that the human character begins at the hub, and with time grows outward until it reaches the outermost rim. Thus it may be that you have reached the rim of maturity in your workaday life, but in your use of your leisure time, in the organization of your sex life, in the disposition of your social relationships, you may have stopped at an infantile or adolescent level.

Now it is obvious that the ideal form that a human character should assume is the form of the outermost circle, the circle of maturity. Such a form connotes not only success in living,

## SUCCESSFUL LIVING

but also mental, spiritual, physical health. It represents the rounded whole of life. If you remember your old English, you will know that our word health comes from an old Anglo-Saxon word "wholth," the quality of being well-rounded, whole, complete. It is for this ideal that we must strive. It must be apparent to all of you who read this that the strength of a personality is no more than the strength of the development along the weakest spoke of the wheel of life. Unsafe, unhappy, unsuccessful is the man or woman whose spoke of work is highly developed, but a whole spoke of love or friendship is incomplete. The wagon of his life must be limp and rattle because of the unevenness of his development.

In our subsequent conversations we shall take up each one of the important spokes in the wheel of life, and show how success can be acquired along each one of them. Naturally I cannot hope to give specific directions which will suit every case of every reader, but I shall attempt to stimulate your interest and your courage first to map out your own personality, and then to proceed to improve it.



### III

THE wheel of life which is to be your guide in the graphic representation of your character has four main spokes, as you saw from the diagram. These four spokes corresponding to the cardinal directions of the compass are : society, work, sex, and leisure. In the diagram you see that the concentric rings are spread out from the basic personality to the mature personality represented by the outer rim of the wheel, cut through each one of the spokes. In order to test how well developed your personality is at the present moment, you must place a cross mark on the spoke of the wheel at the point where you think you belong.

Let me give you an illustration. Suppose you are a man who lives a hermit-life existence. You have no interest in your fellow-men ; you have no friends ; you are not interested in politics or civic betterment ; you accept no social responsibilities ; you do not feel yourself in intimate contact with your fellow-men—it is obvious that

## SUCCESSFUL LIVING

your progress along the spoke of social development has not been very great and you remain at practically the same point that you reached when you were a very young infant. Suppose, however, that you are not entirely without human interest, but that you confine your life and your social relations entirely to your family. This indicates that you have gone somewhat beyond the purely infantile circle. Suppose now that your social development has gone to the place where you are in contact not only with members of your own family, but a very few people outside your family, but that your relation to society as a whole is one of hopeless non-co-operation. You feel that you are so weak that there is nothing you can do to change or to modify the world of men in which you live. If you look with suspicion upon most human beings and feel that you must constantly guard yourself against their evil designs upon you, and if you believe that the entire world is motivated by greed and lust, and that only your family and those in your immediate surrounding environment are decent and honourable people, then you are still in the adolescent stage of development.

## SUCCESSFUL LIVING

The average human being gets a little bit beyond this. He is willing to concede that there may be some other people in the world who are not without honour and interest, but he is not especially concerned with the problems of individuals outside his own group, class, working circle, religion, or race. He accepts a certain amount of social responsibility, obeys the laws when they are just and votes against them when they are unjust. Such an individual will not willingly exploit another human being. But the average man and woman is not so organized that when he sees someone else exploiting a fellow-human being that he will lift up his cudgels for the underdog.

Probably a great many of my readers will find themselves either just inside or just outside the circle of average social adjustment.

What should be the goal of the mature, social human being? The individual who has reached social maturity is an individual who recognizes that his life alone is of no consequence except in so far as his life contributes to the well-being of other human beings on this earth. The socially mature individual is one who not only deals

## SUCCESSFUL LIVING

uprightly with his fellow-men in the questions of everyday contact, but sees in his daily life an opportunity to enrich himself by so living that his life definitely adds to the enrichment of the spiritual lives of those around him. Naturally such an individual is not one who believes his own family the best in the world, his own friends the finest people, his own village or city the most marvellous in the empire, his own country always the best, his own race always the noblest and finest produce of God's creation.

Such an individual who has really reached a complete social maturity is the soul of tolerance and understanding. He attempts to experience the desires and needs of his fellow-human beings who are outside his own immediate circle. He would never be guilty of condemning an entire race or nation with the cheap method of labeling it wicked or stupid or criminal. He is usually sceptical of the prejudices and traditions which cannot immediately be proved by science and by human understanding. At any rate, such an individual is one who is willing to give the other fellow a chance to develop himself. The socially mature individual naturally is developed on all

## SUCCESSFUL LIVING

the other spokes which lie in the social sector of the wheel of life. He accepts his place in the community and is happy to assume the responsibilities of that place. No matter what his station or his wealth, he lives in such a way that he dignifies and ennobles the position which he holds. The more intelligent he is, the more deeply he senses the need of his own personal contributions. The more powerful he happens to be, the more he recognizes that his own personal power is valuable only when it is directed toward the common weal. Being an individual who is interested in the development of the entire race, he is naturally interested in developing in himself all those techniques which would lead to a closer bond with his fellow-men. To this end he develops his knowledge of foreign languages, foreign ideals, foreign philosophies and foreign literatures. He is keenly interested in the progress of science and in the strategy of history. He dresses in such fashion that he knows his outer appearance bespeaks his inner co-operativeness. He feels, no matter what his situation, a moral obligation rests upon him to serve not only his immediate community, but the great community

## SUCCESSFUL LIVING

of mankind according to his ability and according to the opportunities which present themselves.

It is not given to every human being to develop a high social maturity. Sometimes physical or environmental factors prevent such a development. But these cases are exceedingly rare. I dare say there is hardly a reader of this page who could not do more than he is doing to-day, either in interesting himself in human welfare or in contributing toward human happiness. Many of my readers will believe that in order to be a social, mature human being one must be a professional man, a legal power, a politician, or an important administrator. This is a fallacy. It is perfectly easy to extend your social maturity by sitting down as soon as you have finished reading this article and writing to a sick friend or to a friend whom you have not remembered for a long time. If each reader of this page were to write a cheering message to someone in distress or pain, to someone who has been long forgotten, to someone who at this very moment needs a symbolic extension of a helping hand, I am sure that a large wave of human sympathy would spread from every home which this book reaches,

## SUCCESSFUL LIVING

into a vast universe whose outer boundaries nobody could predict.

I am going to make a suggestion. A great many human beings go through their days unhappy and disconsolate because of some quarrel, some bitter word, some misunderstanding that has separated them from another human being. I know that hundreds of readers have not spoken or written to some relative or friend for many months and years simply because of some stupid misunderstanding, the exact nature of which is probably forgotten to-day. To those of you who wish to prove that they can be socially mature, I am going to make a request. I want you to write a letter, or make a telephone call, or pay a visit to someone with whom you have had a misunderstanding. I want you to tell that person how stupid you think it is to quarrel and to have misunderstandings ; how useless in this short span of life to carry resentments and grudges for more than a few minutes. The brotherhood of men for which this world is crying so desperately can only be established when each man and each woman acts as a fellow-man and a fellow-woman. Here is one simple way in which

## SUCCESSFUL LIVING

you can effectually aid the establishment of peace and amity in the world. Now let me see you do your part.

One of the reasons why I am emphasizing the importance of developing a mature, social personality is that human beings cannot live alone. There are some people who believe that they can be effectual hermits in the world, and that they need make no concessions or any contributions to their fellow-men and still be happy. This is a basic fallacy. We have become so accustomed to accept co-operation of others that we fail to realize how important it is to do our part in maintaining the structure of the civilization in which we live.

Think for a moment about your breakfast this morning. Think of the hundreds of men, nay, the thousands of men and women who were responsible for getting your breakfast on your table. Your coffee no doubt came from Brazil, your sugar may have come from Cuba or the United States, the wheat which made your toast or muffins may have been grown in Canada, the china plates on which you eat were dug as clay, fired in kilns perhaps as far away as Czecho-



## SUCCESSFUL LIVING

slovakia, with glazes made by chemists in Birmingham or New York, from minerals mined in Alaska or Bolivia. When you think of the countless men who have died in order that your milk and water should be pure and unpolluted, when you think of the work of public health servants who have guarded your meat against taint and decay, when you think of the Indians who carried your brown coffee beans in bags in Brazil, you will have a faint notion of the interdependence of all human effort. And if you consider further the knowledge and the technique required in all the partial operations that have finally culminated in your breakfast, the wars that have been fought, the ships that have been sailed, the lives that have been sacrificed, the books that have been written, the hours of painful and careful research that have been spent so that you can eat an ordinary breakfast, you must realize how connected you are with the rest of humanity, and how impossible it is for you to live an isolated life. With all the world working, and all the world dependent upon other parts of the world for the necessities of life and happiness, no man may say that the matter of social security

## SUCCESSFUL LIVING

is no concern of his. We are all caught in a huge web of human interdependence. All the happiness that we can experience is measured in terms of human appreciation. All the honour that we can aspire to depends upon the goodwill of our fellow-men. The fact that we are as secure as we are, is due almost entirely to the age-old efforts of man to tame the elements and master the earth so that he could pass on to his progeny and to his fellow-men a measure of security without which life and happiness are unthinkable.

I do not want to seem a moralist. I do not want to preach to you and tell you that you should all be good boys and girls and co-operate in the scheme of human happiness for the sake of some eternal reward. Let me be completely materialistic, hard-headed, scientific, self-centred, if you will. I urge you to develop social maturity as a goal in life, as an ideal to strive for, for the reason that if you do not become your brother's keeper, if you do not co-operate in the social connectedness of the world, the rest of the world will soon find out, label you a slacker and make your life unbearable. If you do not co-operate in the process of social development, then you have no

## SUCCESSFUL LIVING

one to blame but yourself if some day an enemy, actuated by fear and ignorance, drops a bomb upon your house and kills you or the ones you love. If you do not take up the cudgels for human happiness, then it will be your fault if some day the disaffected elements of the world rise up and wrench from you by force the security and happiness that you now possess. If you do not cultivate friendships and human interests, then you have but yourself to blame if you find you are bored and unhappy. If you do not develop an active social co-operation, then you have but yourself and your short-sightedness to blame, if men recognize the fact that you are not a co-operating member of society and rob you of your liberties by main force either by putting you in jail or in a madhouse. The common sense which is the heritage of civilized living is your most precious possession. Do not substitute for this common sense, which means co-operation and social feeling, tolerance and friendliness, generosity and altruism, the stark and unhappy private logic of the individual who lives for himself in solitary and insecure egocentricity.

## IV

TRAINING for the development of social maturity begins in early childhood and lasts until death. The individual who wishes social maturity must work at this task every day of his life. No opportunity for developing this most valuable of all human traits must be allowed to slip by. Nevertheless, the exceptional or socially mature person is very rare. On the second spoke of our wheel of character and life, the spoke of work, a high degree of maturity is relatively more common than on the spoke of society. The reasons for this are not difficult to determine. So great is the gnawing of our stomachs and so great the emphasis in our age on economic security that it is far less difficult to demonstrate to an individual the importance of having a job than it is to demonstrate the importance of being socially well adjusted.

The discussion of the place of work in our world touches upon a great many sore spots. There are

## SUCCESSFUL LIVING

some socially immature individuals who believe thoroughly in the fundamentalist doctrine that work is a curse, that the world owes them a living and that the less they have to do to get that living the happier their life will be. On the other hand, there are a great many individuals who have in the past been interested in exploiting their fellow-human beings under the guise of religion. It would take us too far afield in these articles to discuss these theories or to go into the history of human exploitation. From a psychological point of view, we can trace the development of work and work attitudes very clearly.

In the first place, the infant works at the important job of discovering himself and his relation to the environment. His own body is the object of his work, and the pleasure derived from self-observation is the greatest pleasure that the individual knows. Now there are a great many grown-up people who, psychologically, are still infants in that the focus of their lives is still on themselves. These peoples are the ones who make a profession of their health, their feelings, their sentiments and their pleasures, and any other work that they do is purely incidental to the main

## SUCCESSFUL LIVING

job they have of looking after themselves. The psychological name for such an individual is a Narcissist. This name is derived from the Greek legend about a youth named Narcissus, who was so in love with his own body that when once he was admiring himself as reflected in a pool of water, he fell in and was drowned. A dismal fate which is not uncommon among Narcissists. Many of them do not drown, but become bored to death because they have no proper outlet for their vital energies. Somewhere between early infancy and childhood we come to the stage at which the work of an individual is called play. (The play is exceedingly important as it is really work for the child. Through play the child learns about the world and things that are in it and his ability to modify and create new conditions in the world in which he lives.)

There are some individuals who grow up physically but never get beyond the stage of play. If you are a playboy who has never done any serious work for the sake of work and for the sake of the value to be derived from the modification of the world in which you live, then you must put yourself down on the work spoke as an infantile in-

## SUCCESSFUL LIVING

dividual. If all the work you do consists in amusing yourself, playing at games, going from one pleasure to another, killing time to the best of your ability, then you have not learned how to work, and a mature work attitude is still far beyond your horizon.

In the case of the adolescent work is done in school, but only seldom is it done spontaneously. Perhaps the vast majority of work in the world is done by individuals who are, psychologically, adolescents. They work, not because they want to, but because they have to, or because it is traditional for their class to work, or because it is the local habit for individuals to work, or because of the fear of disapproval and punishment if they do not work. This is typical of the small school-boy who approaches his school tasks with an unhappy feeling that he would rather be out playing than working in school.

Beyond this is the level of the average individual who does not exactly work simply because he has to, but who works for a certain salary or a certain pay which he then devotes to purposes which he himself has chosen, such as the support of his family, the pursuit of knowledge, the

## SUCCESSFUL LIVING

gaining of social esteem and the like. If you ask the average human being why he works, he will say that he works in order to be paid, so that he can gain the things that will keep him alive. But if you ask why he wants to live, he will generally not be able to give you a very satisfactory answer. He works because he is motivated by certain blind biological forces of self-preservation. He works because without working he will starve.

Beyond this rim lies the circle of mature work, the goal of every intelligent human being. The difference between work and mature work is that the worker works because he knows that the product of his labour not only gives him a certain spiritual and inner satisfaction, but also contributes to the common weal and earns him the respect of his fellow-men. As we go along in these discussions, you will become increasingly aware of the fact that, while for the sake of clarity I have diagramatized life as a wheel within certain definitely labelled spokes, actually the wheel has no spokes because they are so close together and so intimately related, so intimately tied up one with the other, that it is impossible to separate



## SUCCESSFUL LIVING

them except for purposes of illustration. Thus it is inconceivable that an individual should be socially immature or infantile, and be occupationally superior or mature. Occupational maturity implies a realization of the value of one's labour to his fellow-men, and no man whose vision is focussed on the brotherhood of man can possibly waste his time in childish play or self-amusement. That individual is happiest whose work accomplishes two ends simultaneously. The mature worker satisfies some inner craving for completeness in himself in a fashion that is also valuable to other human beings.

Let me give you a concrete example. Suppose you were crippled as a result of an unfortunate accident and you made your work in life the invention of a wheel-chair which would enable you to enjoy more thoroughly and more easily the association of your fellow-men. If you invented a wheel-chair and shared your invention with other cripples, thereby contributing not only to your own happiness and financial security, but also to the greater happiness of a vast class of unfortunate human beings, then you could be called a mature worker. Or, to take another

## SUCCESSFUL LIVING

example, if you had been hated, mistreated, and badly dealt with as a child and you made your life's work the development of a better system of education which would help other unfortunate children to realize their place in the world, you would be a mature worker.

If, for example again, you were a person born with an unfortunate weakness of the eyes and you compensated for this weakness by working as an artist, as a poet, as a philosopher, as a teacher of the blind or in any other capacity which would increase the world's vision as well as your own happiness, then you would be a mature worker.

Now it is apparent that often both opportunity and means of training are not adequate in a definite individual in sufficient degree to enable him to become a really mature worker. Many, many individuals are inclined to let the matter go at that. They find excuses for not doing better with their own lives and spend their time bemoaning the fact that they have not been born into an environment which would enable them to be mature workers. I want to leave a very sharp reprimand for such individuals because men and

## SUCCESSFUL LIVING

women who do nothing but excuse themselves for not doing more in the world are really just as childishly self-centred and just as infantile as those who do no work at all.

In every job there is the opportunity for creativeness. No matter whether you are sewing buttons on overalls, digging ditches, sweeping out offices, running errands, or pasting labels on bottles. No matter how menial your work may seem, there is in it an opportunity for creative reconstruction.

To the individual who is compelled by circumstances entirely beyond his control, such as the present unemployment situation, to be idle, there is still opportunity for creative work. All too many individuals who find themselves on the dole, subsisting on the State, or on relief, are content to follow the path of least resistance and spend their time wasting time. Perhaps what a man does with his leisure time is more indicative of his attitude towards work than his work itself. In a world which requires a great many menial, uninteresting, and unimaginative jobs to be done, there is, nevertheless, enough time after the job is done for any worker who is

## SUCCESSFUL LIVING

interested in developing a mature work philosophy to develop himself and to develop his creative responsibility to the world in which he lives. A man who remains idle simply because he is not being paid to work shows that he really does not want to work at all.

(If all the idle men in the world were to spend their time in bettering the situation immediately within their power, a great deal of useful and profitable work would be created. Life is so constituted and the human brain so exquisitely developed that the opportunity for adjustment in the world of work and creation is always present.

In the past we of the Western world have been interested in work almost entirely for the money that we have gained from it, and that money we have usually spent in useless and frivolous waste. In the East, which thousands of years ago, in some respects, reached the stage which we are now beginning to enter, the idea of working for the sake of beauty, for the sake of satisfaction in a job well done, is much better established than it is in the West. We Westerners who, used to travel in the East, laughed at a man who sold an

## SUCCESSFUL LIVING

ivory object on which he had worked for three years for a few shillings, are now in the position where the carver has the laugh on us. What we failed to consider in the price of the carving, which in many cases the carver did not especially wish to sell, was the deep, inner satisfaction of creating something, of testing his powers in changing an inert piece of material into a beautiful design.

It is my hope that the breakdown of our economic civilization which we are experiencing to-day will teach us all a lesson. The lesson that I hope it will teach us is that there is a kind of work more important than gainful employment. Those who are gainfully employed always ask of a job, "What do I get out of it?" This is typical of the adolescent who feels himself insecure and therefore can only work for gain which will apparently increase his security. The mature worker works for entirely different philosophical reasons. His attitude towards the job is not, "What can I get out of it?" but "What can I put into it?" Such a mature worker deserves to be paid for his labour and should not work without pay. Nevertheless, the pay for the job will not be the prime quality or the final

## SUCCESSFUL LIVING

end that determines whether the job is good or bad.

It is my hope that the present critical world situation will not lead to other wars, other human exploitations, other campaigns to enslave one set of human beings for the benefit of another set, but that it will usher in a world-wide renaissance of the artistic spirit so that men will make greater journeys of exploration and discovery into the realm of the spirit ; that men will push back the borders of ignorance and fear of death and disease, of poverty and unhappiness ; and that they will find their reward in the attainment of those ends. Also that it will lead to a renaissance of individual artistry and craftsmanship. This brings us to the third basic spoke in the wheel of life and character—the spoke of leisure.

## V

WE now come to the consideration of a third spoke in our wheel of life and self-development. At various times in the world's history the problem of leisure has lapsed into the background and been relatively unimportant. These were times when human beings were so pressed by the rigorous nature of the obstacles they had to meet that when they finished the day's work they could do no more than drop into the Nirvana of sleep in an attempt to recuperate their powers for the next day's struggle. In such ages the problem of existence presented so many difficulties that the mere work of keeping body and soul together was all that a human being could do. Under such circumstances men and women devoted their entire creative energies to the problems of preserving themselves from imminent danger.

A partial result of the intense work of those bygone ages has come to us in the social residues

## SUCCESSFUL LIVING

which we call culture and civilization. Human beings are the only living things that make history. Because of the organisation of our brains we are able to pass on to our fellow human beings the result of our own experience, and the sum total of these experiences accumulates in a form which we call civilization, and enables us to meet new problems and so solve old ones easily. Can you imagine how difficult it would be if each generation of human beings had first to invent the art of making fire, of fashioning clothes, of building shelters, of constructing wheels and levers? Little could be done in the form of art or creation if all our energies were focussed on the main problem of preserving ourselves.

Because of the marvellous gift that human beings have for preserving the products of their experience in the written word, the actual problems of existence for any man or woman living to-day have become materially easier. The more successful the civilization in which we live, the more protected we are against the sudden loss of security which in the case of the savage spells destruction and death. (Hardly a man



## SUCCESSFUL LIVING

living in a civilized community to-day is vitally worried about where his next meal is coming from.) If he cannot earn it for himself, at least society will take care of him and provide sustenance for him. We are so accustomed to taking for granted the vast repositories of knowledge and technique that have been built up in the course of centuries of civilized living, that we do not realize how dependent we are upon the former struggles of our ancestors. We do not realize how great is our debt of gratitude toward the past. Most of the heroes of the human race, most of the men who have contributed most gloriously to the security and comfort of our lives, unfortunately remain unnamed. No one knows the real inventor of the knife, of the lever, of the wheel, of the first boat. These are the great heroes of human progress.

Strange as it may seem, the security that the average man experiences in his daily life in a civilized community is the source of one of the greatest problems of modern times. It is a problem which no human being can escape or deny. As a result of the progress of engineering and science, the actual work of maintaining one's

## SUCCESSFUL LIVING

own existence has been reduced to an absolute minimum. Not many years ago it was necessary for a man to work eighteen hours out of the twenty-four in order to keep body and soul together. To-day the hours of labour are becoming progressively lessened. Human beings are actually paid not to work in order that the products of their labour shall not make living conditions more difficult for the rest of humanity. In the industries which used to require twelve and fourteen hours of work, six or eight hours of labour a day are now the rule. Science and technology have given man a new gift, the gift of time.

The Bible writes that Methuselah lived to be more than eight hundred years of age. And various dignitaries of Biblical times are so reputed to have reached very ripe old ages. Perhaps these records are not entirely trustworthy, for in the memory of history there are very few instances of men who actually lived beyond one hundred years. As a general rule, in bygone ages, a new baby's chance of survival was extremely slight. Death and disease, war and pestilence, as well as the natural rigours of life

## SUCCESSFUL LIVING

conspired to make his expected span of life a short one. New-born children died by scores and no one knew the cause. Now, with the rise of modern medicine, the problems of life expectancy have also been changed. A baby born into a civilized community to-day has an excellent chance of living out his three score and ten years of life. More and more people are living to be fifty, sixty and seventy and even eighty years of age. Fewer and fewer children are having their lives extinguished before they have really begun to live. Medicine, and I use the term in its broadest possible connotation, has also given us all a new gift-time.

Between the efforts of science to make our work less arduous and of medicine to make our days longer, every human being who is living in the present age is faced with a new problem, the problem of the use of spare time. That is the reason why I have made the solution of the problem of leisure time one of the cardinal spokes in the wheel of life and character development. In our day and age no human being who does not solve this problem constructively can lay claim to any happiness. As a psychiatrist, I

## SUCCESSFUL LIVING

have seen a growing number of individuals, who in the former days of hard work were able to meet the problems of life and solve them satisfactorily, becoming the victims of their inability to solve the problem of leisure time. It is an old proverb "that Satan finds mischief for idle hands to do". I would like to enlarge this proverb by saying that "Satan finds mental quirks to occupy idle minds".

More and more individuals are finding that their entire life's happiness is being stifled because, during the years of active preparation for the solution of life's problems, they have not taken care of the fact that one of life's problems is the problem of the utilization of their leisure.

As in the case of social development and occupational development, the development of a mature attitude towards spare time goes through a very definite evolution. The very young child has all leisure and no work. At least, the work of the young child consists of the highly personal quest for an understanding of his immediate environment. The baby works to find out where its mother's breast is, works to swallow its mother's milk, works to discover the

## SUCCESSFUL LIVING

difference between his own little toe and the bedpost, works at the job of crying when he is unhappy and uncomfortable. All this work is of no possible interest to the rest of the world.

There are some individuals whose attitude towards leisure time is almost infantile in that they spend any spare time they have in concerning themselves with their own bodies and their own feelings. If you are an individual who has no work to do and contributes nothing to the world, and who spends all his time in activity which is centred about your own body, your own feelings, your own thoughts, your own wishes, then you have developed only to an infantile level.

At the next level of development the use of leisure is comparable to that of a child who cries when he has nothing to do and wants to be amused. There are a vast number of human beings who, while they have proceeded beyond the infantile level, have stopped at the second or childish level, somewhere between infancy and adolescence, where they believe that the world owes them a living. Such individuals want other

## SUCCESSFUL LIVING

individuals to spend their time amusing them and they are unhappy if they are not being amused all the time. They offer nothing towards this amusement, but simply consider it their right and privilege and prerogative to be amused. So far as their attitude towards leisure is concerned they have not grown up.

At the next level, the adolescent level, leisure still remains a fairly personal problem. The adolescence wants to be amused, but in his amusement he often remains passive and expects a maximum of activity from the outside world. For example, there are individuals whose only amusement in life, whose only use of leisure time consists in going to cinemas and being passive spectators of the work of others. They take movies almost exactly in the same way that some people take alcohol or drugs, as a narcoticizing escape from the realities of the stern existence for which they are not prepared. The average person gets somewhat beyond the point of being merely a passive spectator who amuses himself by watching the antics of clowns or cinema actresses and participates somewhat in his own amusement. Thus, the average individual will also attempt to

## SUCCESSFUL LIVING

amuse himself by participation in games of various kinds in which he contributes something to the progress of the game.

Finally, we come to the individual who is psychologically mature to the point where he recognizes that spare time is not only a curse, but also an opportunity and a responsibility. These individuals understand that the tremendous creative forces which in former times were directed towards the solution of the problem of self- and race-preservation, must not go entirely wasted in passive preservation, must not go entirely wasted in passive participation of time-killing, time-wasting, time-annihilating games. The individual who has reached the mature level on the spoke of leisure is an individual who realizes that he has within him a certain God-like quality to create and re-create the world in which he lives. This individual has a more or less conscious programme for the use of his spare time. He has hobbies and avocations, some of which help him to develop his own creative instincts and others of which bring him into closer contact with men, nature, animals, and the inanimate world. His hobbies are not only passive

## SUCCESSFUL LIVING

but also active, not only recreational but also creative and artistic.

At the peak and outer rim of the spoke of leisure, we find those individuals who spend their time, their spare time, in the creation of works of art or beauty or usefulness of such importance, that in the satisfaction of their creative urges they also contribute something of value to the civilization in which they live.

As you have seen on the diagram, there are a number of associated spokes next to each of the main spokes of the wheel of life. We shall take up these accessory spokes later on in our articles. But for the present time, I feel that it is most important that each one of us plot out on these four cardinal spokes his position and his development, because no matter how well or how badly you may be developed on the accessory spokes, the measure of your success as a human being, eventually depends upon the limits of your development along these chief avenues of human effort.



## VI

WE come now to that important spoke which I have labelled sex.

The sexual impulse, perhaps one of the most powerful urges within the human body, also goes through a definite evolution in the course of any one individual life. The sexual life of the infant is fixed entirely upon himself. At first it is generalized and the child loves his entire body, his finger as much as his toe, his toe as much as his nose, his nose as much as his genital organs. Gradually his interest tends to focus upon the genital organs themselves.

Now there are a great many grown-up people who because of vicious training and bad education have remained completely at an infantile level as far as their sexual development is concerned. They never get beyond living with themselves. Their own bodies are the most precious bodies in the world and they spend endless hours in self-loving and self-gratification.

## SUCCESSFUL LIVING

Beyond this stage, but still in the infantile state, are those individuals whose love has got beyond their bodies to a certain extent, but has remained fixated, as the psychologists say, upon one person, usually a parent.

In the case of both the little girl and the little boy, the first love is the mother. There are many people whose sexual urge remains fixated upon their mother for the entire extent of their lives. Sometimes, in the case of the little girl and occasionally in the case of the little boy, this love becomes transferred to the parent of the opposite sex or individuals very comparable to the father. Later in childhood the love instinct is directed to members of one's own sex. Young girls develop 'crushes.' Young boys develop hero worship for athletes and soldiers, masters or older boys. Little girls fasten their love upon actresses, mistresses, famous characters in history or fiction.

In a world in which there is so much mis-education on the subject of sex, an ever-increasing percentage of the human race is remaining at this adolescent level. Not infrequently individuals who have not gone beyond the point of loving members of their own sex, but who are

## SUCCESSFUL LIVING

grown-up intellectually, misuse their brains to rationalise and justify their failure of development. Individuals who have remained at this level are occasionally highly developed along artistic and creative lines. They draw the false conclusion that their ability in work and creation is the result of their "pureness". From a psychological point of view this so-called "purity" is no more than a synonym for ignorance, egotism, and the failure of proper social development.

I can lay down an important psychological law of development at this point. It is impossible for an individual who is socially undeveloped in the psychological sense, to be sexually well developed, in the psychological sense. I mean by this that while an individual may be physically mature and able to live a normal sexual life, if his social development has not progressed to a mature level, he will surely misuse his sexual development in the service of some neurotic goal. A great many individuals who apparently have developed a high degree of sexual virtuosity which at first sight would make us say that they were extremely mature, are not able, as a matter

## SUCCESSFUL LIVING

of fact, to enjoy their physical maturity because psychologically they remain at an infantile or adolescent level of social development.

Let me give you some examples. If a man has grown to physical maturity, but finds that he cannot love a woman and contents himself with auto-erotic practices, it can signify only one thing, and that is, that he deems himself the only fit company for himself. His social world is bounded by his own ego. He has not the courage to make a friendly gesture towards other human beings, and every woman appears to him as a dangerous threat to his own ego. This is why so many individuals who resort to auto-erotic practices lead such isolated lives. It used to be believed that such practices lead to insanity. This is a silly and unfounded notion. Their only danger lies in the fact that they lead to social isolation and social isolation is the one sin against nature which no civilized human being may commit.

Slightly beyond the level of adolescence, but not quite up to the normal level, lies the point at which are found those human beings who regard members of the opposite sex as their

## SUCCESSFUL LIVING

natural born enemies, and who use their sexual maturity in order to enslave or to dominate or to tyrannize members of the opposite sex. Such individuals have the courage to find love where it naturally should be found, among individuals of the opposite sex, but they have not yet the courage that is required by sexual co-operation. Perhaps the average human being gets a little way beyond this point, and finds a mate, among members of the opposite sex, marries, assumes the responsibility of that marriage, brings children into the world and assumes the responsibility, according to his degree of development, of making them useful citizens of the world.

What do we find at the mature level? At the mature level of sexual development, as in the case of social, occupational, and leisure development, we find individuals who go beyond the mere necessities required by the situation and creatively construct the relationship into a positive and beautiful contribution to the world in which they live. There are men and women who make marriage something more than "I and You, Ltd." These are the individuals whose marriage can be designated by the term "We, Ltd."

## SUCCESSFUL LIVING

Marriage is one of those tangential points at which the world of the individual and the world of society come in contact. For many people who are normal, average, human beings, the world of "I and You" which is delimited by marriage, is also the world of social relations. I do not say this is bad. I say only that it is not as good as it might be. In the mature individual, the creation of "We, Ltd." is not only a solution of the social and sexual problems of "I and You", but also a very definite contribution to the outside of the family circle. In other words, those people whose marriages are mature in the psychological sense are the individuals whose marriages not only satisfy both partners from a purely sexual point of view, but go over into the social realm where the marriage becomes a significant and valuable social asset.

At the very rim of the spoke of sex are those rare and brave individuals whose marriages are not only the complete solution of their own private sexual problems, but also models and ideals for other less courageous human beings to follow. Many of these mature marriages are relatively devoid of the extreme fire and passion

## SUCCESSFUL LIVING

that are common in marriages at the adolescent or average level. But instead of the fire and passion they are characterized by the beauty and depth of their creativeness, not only in the sexual but also in the occupational, social, and leisure spheres.

Now that we have discussed the four cardinal spokes on our wheel, I want you to mark off on each one of these spokes, as honestly and as sincerely as you can, the point which you have reached in your individual development. It might be a very good idea also to discuss this problem with your friends. Each of you can make rough diagrams of the wheel of life and chart your own development thereon. Then it might be a very good idea if you took your own evaluation of yourself and compared it with that evaluation of yourself made by a friend or relative. Discuss the points at which discrepancies appear. Try to avoid all vanity. The first step toward successful living lies in stripping off from your own self the veils of self-deceit and hypocrisy. It is obvious that you cannot progress if you delude yourself, in your own mind, into believing that you are already perfect. It must be apparent also that

## SUCCESSFUL LIVING

if you consider yourself mature and all your friends consider you adolescent or, at best, average, something is awry with your judgment.

When you have cleared the ground for yourself by charting your position on the four cardinal points you have also become the master of a very definite plan for future development towards successful living. If you find that you have not developed beyond the infantile or adolescent levels on any one of these cardinal spokes, do not be too ambitious and do not attempt to leap immediately and over-ambitiously into maturity. Strive first to be average before you seek to be mature. You may rest assured that only a very few individuals in your environment will have reached true psychological maturity. This is a state which results only after years and years of effort. I doubt very much whether true psychological maturity can be reached before the age of thirty-five or forty in all but the rarest cases.

Remember that the goal of successful living is the well-rounded, mature personality. If you have reached a considerable degree of development on one spoke, say in the sphere of work, do not rest content until you have progressed at



## SUCCESSFUL LIVING

least as far on all the others. After you have charted your progress on these cardinal spokes, you can well sit down and make out for yourself a five-year plan of future development. Take it easy. Successful living is not a product of a day or a week, of a month or even a year of effort. Successful living is not a static, fixed thing, it is a process which no one ever finishes.

If you have set yourself a definite goal you can never reach it. The goal I wish you to set for yourself if you are to derive the maximum benefit from these conversations, is a moving goal in which you are accomplishing the double objectives of self-mastery and adjustment to the world in which you live.

## VII

Now that we have fixed our cardinal points on the compass of the wheel of life, and you have, I hope, checked off your development along the spokes of social adjustment, work, sex, and leisure, we will proceed with the analysis of the four next most important radii along which you must strive to further your development.

The first of these, which lies midway between society and work, is education. It must appear as a truism that a man who has not all the education that he can possibly obtain, is an unsuccessful man. It used to be believed that when he had finished school, college, or university, education was at an end. He received a diploma or degree and considered himself an educated man. To-day this is surely not the case. In previous ages it may have been possible for a man to receive a formal education and then idle through the rest of his life, secure in the knowledge that he was "prepared for life".

## SUCCESSFUL LIVING

To-day the world is changing much too rapidly for any such state of affairs to exist. The individual who is successfully educated to-day, conceives of his education as a growing process.

Education must proceed not only in formal schools but through the newspapers, magazines, and books, through the drama, through the cinema and through the radio, which are the greatest educators of to-day. No one is ever finished with an education, and the mark of an educated man is the constant struggle for more and more knowledge.

On our wheel of evolution it is obvious that some individuals remain at an infantile level if they are not educated at all. Such illiterates are exceedingly rare to-day. Not to be able to read and write is surely a characteristic of an infantile education. The adolescent attitude towards education is not much more beyond that. Here the individual learns only what he is compelled to learn under the compulsory education system. He is satisfied with the minimum knowledge of the three r's, "reading, writing, and 'rithmetic", and does not trouble his head to go beyond this.

## SUCCESSFUL LIVING

At the average level is the individual who has had some kind of formal education, who has graduated at least from a secondary school, and who picks out a more or less meagre education through the medium of the Press, and the radio. The average man's attitude towards education is that education is something of a chore, that any education that comes to you painlessly is all right, but that any education which requires continued effort and study is not worth the trouble.

Beyond the average level are those individuals who are fortunate enough to have had a university education. But I must say at this point that the mere possession of a degree is not at all the mark of an educated man. There are a great many people who because of their position or wealth are exposed to the education given in our universities. However, that education does not "take" so to speak. Such individuals see in college nothing more than an opportunity for pleasant social and athletic associations and not an opportunity for education.

It is good to remember at this point the derivation of the word education. Education means the process of drawing out. Some individuals are

## SUCCESSFUL LIVING

constitutionally not given the material to be drawn out by the learning process. They are not to be blamed for being ignorant. The vast number of educated people, however, are either too lazy to be educated or too disinterested in education to exert the necessary efforts to make education worth while. A really mature education implies the willingness of the individual to be educated and he seizes every opportunity to broaden his mental and intellectual horizons as far as they can be extended. Thus, true education is a relative matter.

I remember once having hailed a taxicab in the city of Vienna. When the taxi did not respond, I went over to arouse the driver whom I thought to be asleep. I found him instead studying Keats's poems with the aid of a German-English dictionary. This man I later learned had been born in one of the slum districts of Vienna and had never had a chance for more than the most rudimentary form of education. And yet he was an educated man because he allowed no opportunity to improve his mind to slip by. Despite his menial occupation he felt himself the companion of all the great minds whose writings he

## SUCCESSFUL LIVING

had studied during the lonely hours when he was waiting for a fare.

Thus it is important for a man who has had a university education to continue his researches and studies in the light of the opportunities which his university education has given him.

A mature attitude towards education implies that an individual is doing everything within his power to make available to himself all the knowledge and all the training that he can. The mark of a superior education, of course, goes back to the criterion which we will so often use in the understanding of successful living and that is the criterion of social usefulness. Many a learned and erudite bookworm who can quote innumerable lines of forgotten poetry or endless statistical information is in reality nothing but a literary miser and his knowledge is not valuable either to himself or to others. Such a literary or intellectual miser is not really an educated man because the essence of education lies in the sharing of education. That man who studies only for himself and who shares none of his knowledge with his fellow-men is not a successfully educated man.

## SUCCESSFUL LIVING

no matter how much knowledge he actually has acquired from books.

Never before in the history of the world has education been so easily available to those who seek it. Museums of every conceivable kind are constantly open to those who wish to learn, and the staffs of those museums are technically trained to help any seeker after knowledge to satisfy his needs. More and more the newspapers and the wireless are becoming aware of the fact that they have a social message to give, a social opportunity to be of inestimable value to those whom they serve. Throughout the world a growing social consciousness has affected the field of education. Time was when education was considered the prerogative of the lord and gentleman. To-day it has become the necessity of the commoner as well as the gentleman.

If you want to live successfully you must understand the world in which you are living in order that you may cope with its problems in a competent fashion. In order to live successfully, you must have at least a bowing acquaintanceship with the ideas which move men and with the technical methods which men utilize to affect their ends.

## SUCCESSFUL LIVING

No human being who is successfully educated neglects the opportunity to teach those who are less educated than himself. There are some individuals who are not psychologically prepared to the teaching themselves, but they can be helpful in disseminating the knowledge of other teachers who are better prepared. Everyone can participate in this teaching. In the beginning we usually learn from books and from the direct teaching of our teachers. But as we grow older a new world of education is opened up to us. And if we wish to be successfully educated we must accept the opportunities that are present and use them.

Many adult individuals do not learn so much from books as they do from the contact of their fellow-man. Seek out the company of those who know more than you and learn at their feet. Ignorance is no disgrace. But to remain ignorant when knowledge is at hand is the mark of a slovenly and undeveloped mind. The constant searching after knowledge, both of things and of people, is the one search which is most valuable and most lasting in its benefits to human beings. Compared with knowledge, money and title are



## SUCCESSFUL LIVING

of little value. I need not go further into the importance of education. There are none so blind as those who do not wish to see and none so stupid as those who do not wish to be educated.

## VIII

WE come now to the second of the secondary spokes which we have entitled health. At first sight it may seem to you that this spoke really does not belong on the wheel of successful living, because there is no typical infantile, adolescent, average, mature, and superior form of health. But I believe I can show you how this also fits into our pattern of successful living.

There are some individuals whose chief concern in the world is their own body. Their bodies may be grown-up, relatively healthy or relatively sick. We are not concerned with this so much as with the psychological attitude of these individuals to their own health. No one will gainsay that physical health is one of the most precious ingredients of successful living. Yet, paradoxical as it may seem, some of the most successful human beings in the world have been human beings whose bodies were sadly degenerated or sadly racked with disease. The rostra of the great

## SUCCESSFUL LIVING

minds of antiquity, as of the present, is the rostra also of cripples and deformed bodies, misshapen and ugly bodies and of many, many hours of sickness and travail of pain.

It is apparent, at first sight, that some individuals are gifted by nature with more healthy bodies than their neighbours. Here again, it is not the actual health that counts in the matter of success in life, so much as it is the problem of what individuals have done with their bodies and their health. The individual who spends all his time worrying about his stomach-ache, fretting about his indigestion, who spends countless hours meddling with his complexion or a life in the development of his muscles, is an infantile individual.

There are a great many human beings who mistakenly believe that a body composed of huge, bulging muscles is a sign of success. The cheaper magazines are full of the advertisements of charlatans who attempt to delude and dupe their readers into believing that if they can develop magnificent biceps and triceps they will be successful human beings. Nothing could be further from the truth. Most of these "big-

## SUCCESSFUL LIVING

muscle men" are really grown-up individuals, who are so obsessed with the narcissistic love of their bodies that they have little time left for the enjoyment of the finer and higher things of life. They exploit other human beings whose sense of inferiority leads them to believe that if they can develop huge bulging muscles they will also develop fine personalities and master minds.

No human being can compete with the muscular development of the common flea. And yet the flea could hardly be taken as an example of successful living. If you look around you, you will find that the individuals who have developed the greatest brawn usually have the dirtiest and hardest jobs to do, whereas the smaller, less muscular and more intelligent members of society are those who direct the work and enjoy more of its fruits.

The world is full of neurotic men and women who run around from one doctor to another attempting to heal themselves of minor or imaginary ailments. In so doing they often achieve a spurious success by being ill. There is no doubt that the helpless baby is a tyrant over his household, and many of these individuals

## SUCCESSFUL LIVING

whose only profession in life is the goal of health are, psychologically, individuals who tyrannize over their environment by the power of ill-health. It would take us too far afield to discuss all the forms of hypochondria and all the devices with which individuals who have not grown-up, as regards their health, use to make themselves apparently important by being ill.

At the adolescent stage in the psychological attitude towards health we find a slightly different attitude. The adolescent is no longer so interested in his body as the infant. What he is attempting to do is to show by his swaggering disregard of all the known laws of health how omnipotent he is and how different from other people he is. Thus, there are a great many individuals who, so far as their health is concerned, take needless and sometimes even insane risks with their health in order to prove the validity of their ego. I mean, for example, those individuals who have a constitutional aversion to wearing mackintoshes in bad rain storms or proper overcoats in the winter. Individuals who expose themselves unnecessarily to cold or heat and who shun the ordinary precautions that

## SUCCESSFUL LIVING

medical science has discovered will prevent disease. This bravado is often the mask for a hidden egoism, which, when unveiled, proves far less noble than it appears at first sight. The average individual takes a reasonable amount of care with his health and quite sensibly rushes to a doctor when he feels that he is seriously ill.

When we speak of a mature attitude towards health we come again to a discussion of the social values of health. The individual who recognizes the importance of maintaining his physical health in order to maintain his usefulness to his fellow-men, who at the same time has a certain stoic disregard for the minor ailments which beset the flesh, might be considered a mature individual so far as his health is concerned. The superior individual is often an individual whose health is bad or whose organs are defective. Nevertheless, this superior individual attempts to compensate for his physical inferiority by training his organs to superior functioning or by developing certain psychic compensations which serve to cancel out the physical inferiority of the organs. Here again history is full of stories of individuals who have been blessed or cursed with very ill and

## SUCCESSFUL LIVING

feeble bodies, but who, nonetheless, have led magnificent and successful lives by virtue of the courage which they have brought to bear upon their problems. The history of human accomplishment is not likely to regard the exploits of individuals who were the most perfect athletes or women who won beauty prizes and contests. Rather the history of human achievement will be the history of men and women who despite physical handicaps have carried on and accomplished their goals of social service.

A word might be said at this point about the current over-evaluation of youth and physical vigour. One of the relics from the age of feudalism, when the individual counted less than he does to-day, is the cult of the hero, which also has marked the individualism of the machine age. This cult of the hero and the beauty prize winner has served to place an undue emphasis upon physical beauty and physical brawn. I, for one, encourage the education of children in all sports and in all activities which will lead to the development of healthy bodies. The Latin adage "*mens sana in corpore sano*", a healthy mind in a healthy body, has a certain amount of truth in it.

## SUCCESSFUL LIVING

It is a lovely ideal for which to strive. But it is not necessarily true that the cultivation of a healthy body is a guarantee of a healthy mind. In any insane asylum one can find examples of almost perfect bodies which house sick and degenerated minds. Likewise some of the finest minds of modern times have been housed in almost unpresentable bodies. Only in rare instances is the Greek ideal of physical beauty and mental perfection found together. Of the two, mental soundness or physical perfection, our times place the greater premium on mental soundness. A man with a sound mind and an unhealthy body can be a successful human being, whereas a man with a sound body and an unhealthy mind surely becomes a failure in the terrific competition of modern times.

The advice about health, therefore, is this. Be as healthy as you can. Use the services of every doctor who can restore you to physical soundness. But if you are physically unsound from birth or constitutionally, do not believe that this in itself can be a bar to successful living. It is just as important to realize that the middle-aged body is incapable of the storm and stress of the



## SUCCESSFUL LIVING

young body as it is to realize that the young mind is incapable of the mental gymnastics of the mature mind. As you grow older, it is wise to submit to physical examinations of your health at regular intervals. Do not be a squanderer of your health, and at the same time recognize the fact that health in itself—physical health—is not an end of life but only a means to successful living.

## IX

WE come now to the third of the secondary points on our wheel of life, and that is the spoke of religion. This is manifestly a difficult subject to deal with in a way which will be satisfactory to men and women of all religions and beliefs. It is my feeling that every human being must have a religion. But I do not mean by this that every human being must belong to a church to be successful. There are two very good kinds of religion. The first of these, and the more common, is formal religion. If you are a good Catholic or a good Protestant or a good Jew or a good Mohammedan, and you find the answer to all your problems in your faith, and you have chosen this faith by yourself, then I say, you are on the highway to success so far as religion is concerned.

The need for a religious faith is one of the most profound in the human breast. One of the first things that a human savage does is to get himself a religion that helps him to face the cosmic

## SUCCESSFUL LIVING

problems which are around him. Some faiths are more primitive than others. But every faith represents the statement of a relationship between an individual and the vast cosmos in which he lives. Some faiths are formal. They have become crystallized and organized. They are armed with dogma and ritual and sanctuaries. And many individuals are perfectly willing to accept such faiths as the final statement of their relationship to the cosmos. Sometimes these individuals become very narrow-minded and bigoted and believe that their faith is the only faith that is valid.

Other individuals prefer to formulate for themselves their own religions. Such religions can exist and be good religions even though the concept of God does not enter into them.

Paradoxically as it may seem, these individuals may be just as good religionists as a Catholic or a Lutheran. The essence of religion lies in the complete surrender of the individual to a power or force beyond himself and beyond his logical comprehension. In every religion there is an element of irrationality, and the strength and power of a religion lies in its symbolic

## SUCCESSFUL LIVING

statement of faith and in the symbolic renewal of faith through ritual. To rob religion of ritual, faith, and symbolism is to rob it of its essential character.

But all human beings are different, and every human being may symbolize his relation to the cosmos in an entirely different way. Thus it is perfectly possible, that a Catholic receiving communion, living through an age-old ritual may experience a tremendous religious feeling, which at the same time, a scientist, whose religion is the search for knowledge, may experience an almost exactly comparable religious ecstasy, in the discovery of a new star or a new microbe.

On the wheel of successful living, we can say that infantile religions are those in which superstition and the belief in magic and the shifting of responsibility for human acts to a deity are the rule. The prototype of all religions is the blind faith of the child in the omnipotence of its father ; and from a purely psychological point of view, those people who pray to God for small favours, and those individuals who invoke the diety to help them in their petty concerns, are still at an infantile level.

## SUCCESSFUL LIVING

At the adolescent level of religious development we find those individuals whose religion is doubt and scepticism, and who are interested in breaking idols rather than in building them. Many an individual who believes himself irreligious and goes about destroying other people's illusions about religions and God, is not as clever as he thinks he is because he has not yet learned the necessity of faith in human life. By destroying the faith of others, he does them no service and he does himself only one service, of inflating his ego at the expense of others. At the adolescent level, also, we find the fanatic who is bigoted and intolerant of other people's beliefs. He is cocksure in his knowledge that his own religion is and must be the best religion in the world. The average man has a faith of some kind, but he is not entirely clear as to how he got it or what it means. Often he slips into the faith of his fathers. Sometimes because it is the most convenient solution of the perplexing problems of the why and wherefore of his own existence.

When we come to the consideration of mature religions, we find those individuals who have thought through and struggled through to a

## SUCCESSFUL LIVING

religious concept ; whether those be found in a formal religion such as Catholicism or Judaism or whether it be in an informal religion such as atheism ; whether this mature religious feeling is expressed in a purely personal religion of service to one's fellow-man or to service to one's art or science, makes very little difference. As I have said, the essence of all religious feeling lies in the personal surrender to a force or movement greater than oneself. Such a religious feeling can be experienced in the ecstatic enjoyment of nature, or of the wonders of life shown in the microscope, in the profession of healing or of teaching, as well as in the symbolic ritual of the orthodox religions.

When we reach the superior level of religious development, we find that the social factors—the factor of usefulness to one's fellow-men—become predominant. Perhaps the noblest way of serving God lies in nobly serving one's fellow-men.

## X

WE come now to the fourth of the secondary spokes on our wheel of successful living, which is called objectivity, the scientific name for the faculty of seeing life as it is. In a sense, this spoke is the key spoke of the entire problem. Yet it is the most difficult to describe. Here we are concerned with such problems as objectivity and subjectivity ; courage and cowardice ; responsibility and irresponsibility ; dependence and independence ; and of the general philosophical attitude towards life.

Let me tell you first what objectivity means. When an individual is faced with a difficult problem, say an examination, and meets that problem by studying for it as well as he can, and then takes the examination, confident that he will do his best and that eventually he will be normally successful, we say that such an individual has an objective attitude towards the examination and has a high degree of objectivity

## SUCCESSFUL LIVING

in his conduct. Objectivity implies the recognition of the seriousness of the problem, the proper preparation to solve the problem and the courage to go ahead with the solution. Let us consider the world of human conduct as a globe. The north pole of this globe we shall call objectivity.

Let us see now how a purely subjective individual would meet the same problem of the examination. One type of subjective individual would magnify the examination and its seriousness a thousand-fold, and because he was burdened with a sense of his own inferiority would believe that he could never pass. After this, instead of studying for his examination, he would weep and bewail the fact that he was fated by destiny to fail. When he goes to take the examination, having trained himself to fail, he will shiver and tremble with fear, lose all his faculties, and write an even worse paper than he would have written, had he simply gone in with the purpose of writing what he knew and omitting what he did not know.

Another type of subjective individual would minimize the seriousness of the examination. He would consider it a sinecure, would spend the time that he should have spent studying, in



## SUCCESSFUL LIVING

playing golf, or billiards, or dancing, would walk into the examination hall with a great show of bravado. He would attempt to delude the examiner with his superficial knowledge. Subjectivity, which is the south pole of our globe is characteristic of the child. Objectivity is characteristic of the adult, mature mind. Let me put it in another way. The individual who is objective in life, sees the difficulties as they are and knows his own powers, does the best that he can and assumes complete responsibility for his failure or success. The subjective individual is one who believes that he has no control over the eventual outcome of his life, and feels that he is an unwitting pawn in the hands of a powerful destiny which he cannot control. Objective individuals are the battle-dores in the game of life. Subjective individuals are the shuttlecocks. The objective individual assumes the responsibility for his acts. The subjective individual evades responsibility. The young infant is a completely subjective individual. He draws the world into himself and exists at the expense of the world, and assumes no responsibility whatsoever for his own existence. As the infant grows, he grows more and more in

## SUCCESSFUL LIVING

the direction of objectivity. For example, the very young infant is completely subjective. If he wishes to move himself from an unpleasant place, he moves himself out of it. The adolescent child accepts a limited responsibility, but in major problems of his life he still depends upon his grown-up environment.

The average human being is a curious mixture of objectivity and subjectivity. The average individual can be found somewhere near the equator on our globe of values. He has the responsibility for earning his own living, getting himself clothed and fed, finding a mate and defending himself if he is beset by his enemies. But he is perfectly willing to shift the responsibility for the status of his nation or community to political leaders who are more objective than he is.

The mature individual is one whose objectivity is based upon a mature sense of self-esteem. Such a sense of self-esteem derives from the average or mature solution of all the other problems on the wheel of life. Thus the more successful an individual is in solving his social, occupational, sexual, and leisure problems, the more objective

## SUCCESSFUL LIVING

he is. The more unsuccessful an individual is in solving these problems, the more likely he is to blame fate, or God, or the times, or his heredity for his own shortcomings.

Naturally, a completely objective human being does not exist. Such a human being would be an angel, or at least a great hero. Nevertheless, no human being can attain success in life without attaining a high degree of objectivity. This is the most valuable quality in human life. It is, so to speak, the crown of all human virtues and all human conduct. If you have gone beyond the equator and are making progress towards the north pole of objectivity, then you are indeed a fortunate and unusual individual. No person who is angered by petty annoyances ; no person who harbours resentments and hates ; no person who weeps when he is frustrated ; no person who falls head over heels in love ; no person who believes that money is power ; no person who believes in luck ; can call himself truly objective. To be an objective human being you must know not only the world in which you live, and develop a sound judgment of its values, but you must have developed, also, a creative and artistic attitude

## SUCCESSFUL LIVING

towards life. The courage to meet obstacles and to accept defeat and still go on. You must develop independence of thought, judgment, and action. You must be free of all human beings and at the same time bound to them by the ties of sympathy and interest. In order to be objective, you must know your own limitations and you must be free of complexes of all kinds. The objective individual does not worry and is not afraid, except before the major mysteries of life itself. He lives fully and faces death calmly. He does his day's work as hard as he can and plays as hard as he can. He assumes the responsibility for the welfare of his fellow-men. The objective individual has a sense of humour. He can laugh at himself and still go on doing the best that he can. He is strong in adversity, generous in victory, patient, well-poised, serene, and basically optimistic. If the objective person has a tinge of pessimism, he is at least optimistic enough to try to make the world a better place to live in. Dogs and babies, servants and menials, superiors and leaders, all respect the objective person. Objectivity is no respecter of rank or station. One can be objective at any level of intellectual and social

## SUCCESSFUL LIVING

development, but naturally the finest and highest forms of objectivity can be found only in those individuals who are educated sufficiently to understand the world in which they live, and who have mastered the mechanics of living to such an extent, that they are artists in the use of the material which makes living successful.

If you are objective, you must focus your aggressive tendencies against the forces of evil and darkness which beset the world. The objective individual has no time for private hates and grudges. He hates only sickness, war, stupidity, ignorance, and human exploitation. The objective individual recognizes the inferiority of the human body and the human mind, and does his best to make it stronger and more perfect. The goal of being objective and living an objective life, is the highest goal for which a human being can strive.

## XI

WE have now “boxed the compass” of the wheel of successful living, at least so far as the cardinal compass points are concerned. The reader who has studied the diagram carefully and checked his development on the four cardinal points of social adjustment, occupational adjustment, sexual development, and the adjustment to the problem of leisure, will already have gone far in the understanding of his status as a citizen of the world. If, in addition, he has also checked his development in the fields of education, health, religion, and above all objectivity, he will now be in a position to connect these points and have an outline of his personality development. Using the rim of maturity as a guide, he will know where he will have to exercise the greatest efforts to develop himself into a complete, healthy, and successful human being.

Now let us go round the clock and take up

## SUCCESSFUL LIVING

separately the secondary spokes which complete the wheel of successful living. We will begin with dress. This is a subject whose interest dates back to the dawn of antiquity. It is a subject that men and women will still be writing about two thousand years from to-day. Originally clothes served but a single purpose : to protect us from the inclement elements. To-day, that primitive purpose which might be amply served by a raw bearskin thrown over our shoulders when it is cold, and a simple cloth when it is warm, has become modified by the conditions of our civilization. The lady in her evening toilette is often more uncovered than covered, and similarly the man in white tie and tails hardly requires the paraphernalia of starched bosoms and wing collars to keep out the wintry draughts. Dress has been wrenched off from its primitive purpose and become an instrument of the great social need of our time. That is why I have placed this spoke so close to the cardinal point of social development. The clothes you wear are often the indicators of your social attitude. It is apparent that the tramp or beggar in rags is not interested especially in the attitude of people toward him.

## SUCCESSFUL LIVING

If anything he uses his rags to evoke a sometimes undeserved sympathy from those who see him. That is, the beggar is actually perverting his clothes into an anti-social means of attaining his ends. The dandy and the Beau Brummel, apparently at the opposite end of the scale, are not interested in making an adequate impression on their neighbours—they want to *compel* attention. Their over-dressing is psychologically comparable to the rags of the beggar.

Men have been writing about the psychology of clothes for thousands of years, and many of them have remarked important truths in the psychology of dressing. Take, for example, the statement of Cicero who wrote: "We must present an appearance of neatness, not too punctilious or exquisite, but just enough to avoid slovenliness." This surely is a mature point of view. The American writer, Emerson, pointed out the importance of being well dressed in his *Letters and Social Aims* when he wrote: "The sense of being perfectly well-dressed, gives a feeling of inward tranquillity which religion is powerless to bestow." Benjamin Franklin, in his



## SUCCESSFUL LIVING

*Poor Richard*, counselled : “ Eat to please yourself, but dress to please others.” The incomparable Lord Chesterfield in his *Letters*, summed up the mature attitude toward clothes with the words : “ Take great care always to be dressed like the reasonable people of your own age, in the place where you are ; whose dress is never spoken of one way or another, is neither too negligent or too much studied.”

Most of the quotations that can be found on the subject of clothes deal with the psychological aspect of this subject. Clothes can be both self-expression and communication. As in other spheres of life, that form of dressing which combines the best elements of both these important needs is the best. This is to say, that a man has the opportunity in his clothes—as has a woman—to express his originality, individuality and unique personality. Whether this be in the choice of colours or in the choice of cut, whether through the fabric or through the design, each individual strikes a note in his dress which indicates not only his self-esteem, but his attitude toward the rest of the world. From a psychological point of view, basing one's self-esteem

## SUCCESSFUL LIVING

entirely upon the clothes one wears is naturally to be considered a grave fallacy. No human being who senses his worth solely in terms of his vestments can be considered a successful human being. At best he may be considered a successful clothes rack.

In the dim past of human history men and women clothed themselves in order to live. To-day, unfortunately, a great many human beings live in order to clothe themselves. Where clothes are of no importance to the individual or where clothes are the be-all and end-all of an individual's existence, we must speak of his development as being at an infantile level. When so important a social function as the clothes we wear are made solely the object of individual concern, we are dealing, psychologically, with a narcissistic perversion. Either the individual is not awakened to the necessity of social relations, in which case, he pays absolutely no attention to his dress beyond covering his nakedness, or where the individual lives simply to dress himself in finery for personal self-gratification regardless of the effect that his dress may have upon the feelings and sensibilities

## SUCCESSFUL LIVING

of others, only an infantile stage can be credited.

At the adolescent level the problem of clothes experiences an interesting metamorphosis. The adolescent individual is usually in rebellion against, and in conflict with, the world in which he lives, especially with the world of authority. He is not sure of himself, and his lack of inner security makes him want to demonstrate a spurious superiority by means of exhibitionistic conduct. So we find a great many individuals who have only reached an adolescent level, who wear such clothes as are calculated to shock the sensibilities of their neighbours or to exemplify a spurious and purely adolescent uniqueness. We often see this in boys who wear atrociously garish clothes in order to compel the attention of the outer world. It is as if these young men were deathly afraid of being overlooked and are signalling attention to themselves as if they were saying : " See, I am here. Don't overlook me."

Also at the adolescent level there are individuals who are using their clothes as an anti-social means of power. Such individuals pride themselves on the fact that they have more expensive clothes

## SUCCESSFUL LIVING

or more fashionable clothes than their neighbours and they are constantly exhibiting the fact to all their friends. We can say that those individuals who live always to keep in fashion, whose sole aim in life is to appear in the latest frock from Paris, are individuals who are caught in an adolescent way of life. They are so afraid that they will not be up to the minute that they rush from one dressmaker to another and they are constantly in a panic lest their neighbours appear with a newer hat or a later frock.

Because this is still a man's world, the habit of choosing fashions is perhaps more common among women, who, being placed in an inferior role by their menfolk, are compelled to use this method of establishing a specious superiority. The world of fashion is a world of slave morality. The average individual is neither a slave to fashion nor does he recognize the importance of the psychology of clothes as a positive social gesture. Few people know that if they clothe themselves as well as they can, and in the best taste, they exercise a positively beneficial social effect on their neighbours. There is no doubt of the fact that an individual who is clothed in an appropriate

## SUCCESSFUL LIVING

fashion, and with an adequate appreciation of the niceties of dress, has a cheering and encouraging effect upon those who come in contact with him. His own sense of correctness and well-being is communicated to others, around him, and this communication has doubly beneficial effect not only upon himself, but upon those with whom he comes in contact.

At the mature level, the individual follows the advice which Polonius gave to Laertes in Shakespeare's *Hamlet* :

“ Costly thy habit as thy purse may buy  
But not too costly.”

To dress less well than you can afford is false modesty and false humility. To dress more expensively than you can afford to dress is a sign of infantile exhibitionism. To dress in such a fashion that your dress becomes the object of conversation is bad taste. Those people are best-dressed whose clothes suit and fit them and the occasion perfectly, and therefore call forth neither remark nor attention.

At this point we must also speak about the tendency of human beings to hide behind uni-

## SUCCESSFUL LIVING

forms. Especially in England it is possible to say that a man is a Harley Street physician or a bank clerk or an ex-army officer by the way he dresses and by the way he wears his clothes. Perhaps this tendency is a sign of feudalistic adolescence, and is a relic of the time when human beings had to express their position and worth solely through their costume. Many people hide behind the uniform of dress, and while this may be a time-saving device, it certainly does not bespeak either a high order of creativeness or originality and surely not a very high order of social feeling.

At the superior level so far as dress is concerned are those individuals for whom dressing themselves and others is an art and vocation, and who, by their creative efforts in the line of costume design, may actually help to emancipate human beings from their fears, from their traditions and from their prejudices. Thus, the individual who first designed a soft collar for men must be considered a great benefactor of men, just as the individual who discovered a substitute for the unhealthy dress of the Victorian age must be considered a benefactor of womankind.

## SUCCESSFUL LIVING

Each individual can find in his costume an expression of his original relation to the cosmos and an expression of his relationship to his fellow-men. Not to make use of this is to remain unsuccessful. Perhaps this device is more important to women than to men, as a rule men are inclined to dress in uniforms. But even men can change their costumes and by the appropriate use of a dash of colour here, or a piece of jewellery there, lend spice to life and flavour to living.

## XII

WE pass now to another subject in the quadrant of the social life, and that is politics. Politics is in reality nothing more than a crystallized form of social conduct. Political parties are the traditional expression of certain set ways of acting toward your neighbour. If you are a Tory, you believe in the division of wealth, in what the Americans call "rugged individualism," in power to the strongest, in the maintenance of the *status quo* so far as human opportunities are concerned and so far as the distribution of human power comes into question. If you are a Liberal, then your attitude grows out of the feeling that each human being should have the opportunity for developing to the limit of his capacities, and that a variation of human expressions is desirable and allowable, and that there is not any limit to the development of the individual except his own will to develop. If you are a Socialist or Communist, then your point of view is that the



## SUCCESSFUL LIVING

existing order is wicked and wrong, and that the down-trodden masses must be preserved by force from the rapacious exploitation of those who are to-day in power.

It is not for me to preach a political doctrine, although those of you who have read with care my insistence upon human rights and upon human development must be convinced that I stand somewhere near the Liberal axis. From the point of view of successful living it really is not essential that you choose one party or another, that you belong to the right, to the left, or to the centre, but that you belong.

An infant has no political thought and no political position. An infant is not a member of any political party. He is out for himself, his own food and drink, which is his most immediate concern. He has no other concern beyond the satisfaction of his own needs. Therefore, an individual who when he has reached the age of maturity, has not been able to find himself a place in any political party, who does not exercise the hard won right of the franchise is, psychologically, an infant. There are some people who say that they are not concerned with politics.

## SUCCESSFUL LIVING

But politics is every man's concern, and a man who is apparently not concerned with politics is an individual who does not cherish his own independence of thought nor his own freedom of expression. Not to be interested at least to the point of reading and studying and discussing political movements is a sign of social irresponsibility, mental retardation or psychological infantilism. These harsh words apply equally to men and to women. Every man and woman who reaches the age of maturity lives in a community, and the politics of that community are an immediate responsibility of the individual who comprise it. The attitude of "let the other fellow vote" is nothing more nor less than the attitude of despairing infantilism which attempts to solve the problems of the world in which the infant exists. Such political nihilism is all too common in the countries where political freedom has been established by the bloodshed of past generations, and is incommensurate with successful living. A man or a woman must feel a sense of allegiance to some group of other human beings. That group of human beings must voice itself in some kind of political doctrine. I am not here

## SUCCESSFUL LIVING

to say that any one of the existing political doctrines which are to be found in the world to-day is superior to any or all of the other doctrines. History alone can hand down the verdict, and I do not make claims to being a prophet. But this I can say, that when political movements occur which run counter to the will of the people, which wrest away from the individual his liberty of thought and action and feeling, then it is usually the individual who has been politically immature, who has allowed his neighbour to do the voting for him, who makes the loudest outcry when his political liberty is lost.

The adolescent attitude toward politics is very characteristic. The adolescent approaches the problem of politics not with reason but with prejudice. He belongs to this, that, or the other party for such spurious reasons as that his father belonged to the party, and his grandfather belonged to the party, or because all the nice people in his neighbourhood belonged to the party, or because there were pretty girls in the party and the like. In other words, the adolescent individual admits his allegiance to a political group,

## SUCCESSFUL LIVING

not for the sake of what he has to offer to that group, but simply and solely for the sake of the immediate selfish advantages he may derive, or as in the case of clothes, the adolescent individual uses his political attachments as a means of gratifying his own lust for power.

There are whole political movements which are adolescent in their philosophy and which depend on their appeal to the basic aggressive and sadistic impulse of the adolescent. It is a notable fact that children are far more cruel than adults. When you find a political party whose basic philosophy is a cruel intolerance of other people, you may be certain that its leaders and philosophers are themselves psychologically immature individuals.

The average individual admits to some political activity and interest, if not in a larger and more social sense, at least in the immediate sense that he contributes to the political government of his own small community. In England such a political awareness is highly developed. The English are perhaps, from a political point of

## SUCCESSFUL LIVING

view, the most mature individuals in the world. The average Englishman knows more about his government by far than the average American or the average German. This is due to the fact that the political adolescence of England is hundreds of years past and the average Englishman is the inheritor of a rich parliamentary tradition.

The mature individual is, of course, that successful human being in whom the personal striving for significance and the desire to better the conditions of his community, of his nation, or of international affairs are simultaneous and synonomous. This is the individual who is so successful in the social sphere that he recognizes the interdependence of the happiness of all human beings, and whose political doctrine, therefore, is based upon human tolerance and human co-operation. This individual not only reads and studies the political situation of his time, but actively participates in those causes which he believes are important for the establishment of the common weal. He is not above sacrifice of his personal interest to his political convictions. This mature and successful human being brings to bear on his political thought all the other

## SUCCESSFUL LIVING

social graces that he has acquired in the lifetime of successful living.

You will usually find that those individuals who are successful in life will be successful along most of the spokes in the social sector. You will find that they are friendly and co-operative individuals who dress well, who speak well, who dance well, who know the history of human thought and human institutions and who are interested in the progress of human knowledge. It is almost impossible to conceive of a man who wears sloppy clothes and dirty cuffs being a politically mature individual. Self-esteem is the basis of social and political maturity. Where there is an unsatisfied inferiority complex you can find only aggression and hate and intolerance. Where you find self-esteem you will find tolerance, co-operation, social vision, and interest.

### XIII

Now let us continue with another aspect of the social life, and that is the point of clubs, societies, and organizations. Since the beginning of time human beings have been welded into groups by special interests. Some of these groups are distinctly anti-social, such as gangs, criminal conspiracies and the like. But most clubs and organizations are either actively or at least, passively social in a beneficial sense. An individual who lives a hermit-like existence entirely by himself is usually an individual who is not successful. We may have to bar from this category certain great geniuses, the quality of whose work was so intense and so far-seeing that they were misunderstood by the people of their time, and, therefore, had to lead a solitary existence. Their lack of belonging to clubs and organizations was not an indication of their anti-social nature, but rather an indication of the stupidity of the society in which they lived. The

## SUCCESSFUL LIVING

hermit and the infant belong to no clubs and to no organizations, because at their level of development interest in a club, in a "we", is unknown. Any man whose only club is his family, whose only organization is his own immediate hearth circle is still, psychologically, an infant. He has neither found himself nor has he found the way to his fellow-men.

At an adolescent level are those individuals who belong to clubs because "it is the thing to do". As in politics they misuse the clubs or organizations as a means of social power or prestige as a means of spuriously raising themselves above their fellow-men. Such individuals like to show off and exhibit the insignia of their various orders. We find them joining many fraternal organizations in which they can raise themselves to artificial positions of power, and bear grandiloquent titles and wear insignia which would put a Pasha or a Rajah to shame. The role that these secret organizations play in the lives of individuals burdened by an inferiority complex is something similar to the role played by the cinema for others. In the case of the films the inferior



## SUCCESSFUL LIVING

individual identifies himself with his favourite star and believes that thereby he has gained the powers and the prerogatives of the star. And so the individual who belongs to some secret fraternal order with mystic and cabalistic passwords builds up an artificial sense of superiority which he can never gain in the great world outside. Do not mistake my meaning. Many of these fraternal organizations are based upon a great feeling of social connectedness and many of them are interested in the welfare of a vast number of human beings. But it is not necessary to belong to a secret fraternal organization in order to be a successful human being. Rather these secret fraternal organizations are artificial devices which have been designed to help out those whose natural social instincts are not strong enough to enable them to build up a worth-while and useful social existence without the paraphernalia of the secret order. It is not necessary to be a grand high exalted Elk or a Rajah of the first Star in the Independent Order of Lions. It is not necessary to be a Rotarian or a Kiwanian in order to experience within your breast a deep social feeling and a deep regard and interest in the welfare of

## SUCCESSFUL LIVING

your fellow-men. The really great social minds have not needed these accessory devices in order to express their social urge.

The more successful a human being is the wider the range of the organizations to which he belongs or to which he contributes his ability. The average human being perhaps belongs to a small club, or a small professional or athletic association or political club in which he is developing a sense of belonging to a larger "we". It is this feeling of belonging to a larger "we" which is the essence in the social life.

The first "we" to which we belong is the family, the second "we" is the school, the third "we" is usually the business or political group. Sooner or later a human being who is worth while finds himself associated in a community of interests and efforts with some group of human beings which is interested in the development of the human spirit or the furtherance of the cause of social security and well-being. The mature individual often finds his success in life in terms of service to some club or group or organization. The larger the club and the larger the purpose

## SUCCESSFUL LIVING

of the organization and the greater the service of the individual, the more successful he is likely to be. It is said by historians that the Battle of Waterloo was won not in Belgium, but on the playing-fields of Eton and Harrow. This is probably true from the psychological point of view. It might also be said that the success of a cabinet or the success of a minister or the success of a judge or the success of a great physician was made not in the law court or in the surgery, but in the schools and clubs where these individuals learned the arts and techniques of social co-operation.

The individual who is politically as well as socially mature, is one who finds that in his service to a larger "we" his own success and his own development is most logically and most effectively developed.

So far as the superior level is concerned with regard to clubs and organizations, we must speak here only of those individuals whose vision is so great that they actually bring into being the club or organization with which they are

## SUCCESSFUL LIVING

associated. Perhaps this is the highest mark of success in a human being. When a man recognizes the need, the social need, or the religious need, and finds a new group, a new religion, a new party or a new professional organization and devotes his life to the furtherance of that cause selflessly and co-operatively, not for the purpose of glorifying or expanding his own ego, but for the sake of the thing itself, then we have an individual who is marked by history as well as by his fellow-men as a superior and successful human being. Naturally there are not many such people.

Nevertheless the world has never been so much in need of good leaders, good organizers, men of vision and courage as it is to-day. To be a leader and an organizer, to be the founder of a "we" requires insight and courage. To do this you do not have to be an empire builder to begin with. Perhaps in your own community there are a group of lonely young men and lonely young women who are disorganized by their loneliness. You who read this book can be an agent of bringing these lonely human beings

## SUCCESSFUL LIVING

together into some kind of social group. Perhaps you who read this are members of some kind of craft or profession which is not organized to help the members of that craft or profession. Why cannot you take the initiative and form a new group, keeping yourself in the background and emphasizing always the importance of the "we" and minimizing the importance of your personal "I". If you want to be successful, I suggest that you join, to-day, some group which is psychologically closely related to you. Some group that you have, perhaps for a long time, been wishing to associate yourself with, preferably some group whose work is important for the betterment of mankind. If among my readers there are any who have not the social vision, who have lacked the courage to attempt the organization of such a club or group, I hope that this book may serve as an inspiration and as a stimulus to the furtherance of their activities.

## XIV

CLOSELY related to the problem of politics and the problem of clubs and organizations is the problem of community service ; as the reader will see, community service is a much broader term and allows of a much greater leeway. Naturally enough, as we have pointed out in the other social problems, the child offers no community service ; he accepts the love and affection, esteem, and protection of the adult world as if they were his birthright and does not question the rightness of their continuation toward him.

There are a great many individuals who have been so spoiled during their childhood that they continue to live throughout their adult life as if the world still owed them a living, and as if they expected that life would be served up to them on a silver platter. This is a typical infantile level of development. Success in life is impossible if a man or woman continues through life with

## SUCCESSFUL LIVING

the feeling that the world owes him a living, and that all he has to do to marry is simply to look pretty and do nothing. So simple a solution of life's problems occurs only in fairy tales. In real life it is much more difficult. Sometimes life may even be cruel to those who contribute the most to it, but it is surely never kind to those who contribute nothing.

In the adolescent life of community service, we find that individuals take a certain amount of interest in their community in so far as this interest gives them a sense of protection, or in so far as it keeps them free of criticism. A great many people in the world are charitable for no other reason than that they wish to buy the esteem of their fellow-men. This is typically adolescent in its psychology. The average human being is a little bit interested in seeing his friends well off and occasionally takes an interest in the affairs of his community. In a world constituted as it is to-day, with so many cross currents of selfish human interest, successful living is impossible without a positive attitude toward the problem of community service. Those who are

## SUCCESSFUL LIVING

wealthy must aid those who are poor ; those who can see must aid those who are blind ; those who are strong must help the weak ; those who are employed must help to support the life of those who are unemployed despite their desire to work. Never before in the history of the world has there been such a great opportunity for individuals to be of use to one another. For an individual to be bored to-day or to say that he has no interest in life, is a sign of infantile development of his community sense. When you are bored, it simply means that you are not putting enough into life. When you are not interested in the world about you, it is an indication that your investment has been too small to pay any dividends.

Naturally at the mature level, as in the case of clubs, organizations, and politics, the successful human being finds happiness in contributing to the welfare of a community in which he lives. Perhaps some of my readers will say they have no opportunity to do this. This is simply another method of "impressing" to their neighbours. Some people are so ambitious that



## SUCCESSFUL LIVING

they cannot accomplish any act unless it is a more or less heroic one. Community service does not need to be a heroic service. The superior and mature individual will occasionally have the opportunity to serve his community in heroic ways, but every man and woman has the opportunity to serve the group in which he lives in his daily life.

Let us take some examples. Thoughtless individuals are for ever littering the streets of cities simply because both their social and æsthetic sense are not sufficiently developed to enable them to recognize that their thoughtless disposal of trash makes their city unsightly and unhealthy. If every man and woman who reads these pages were to appoint himself as a committee of one to pick up trash which thoughtless individuals had scattered about their community, the community itself would be immediately beautified. If, in addition to this, they were to teach members of their family or group to observe the laws of æsthetics, the good work would be carried on. If on occasion you see an individual thoughtlessly littering the streets of your community, do not scold him, but pick up the trash that he has

## SUCCESSFUL LIVING

thrown carelessly on the sidewalk or street, point it out to the man and show him where he can dispose of it with a greater protection of æsthetic values.

Another example : In our modern cities the noise of useless automobile honking is a potent factor in the disturbance of the nervous equilibrium of the inhabitants. If each driver of an automobile will drive more carefully with his head and less raucously with his horn, our urban communities would be far more peaceful and far less nerve-jangling. Each one can appoint himself, here again, as a committee of one to do this public service.

Or another example : Many of us buy books and magazines which we thoughtlessly destroy after we have finished reading them. Sometimes such books and magazines are allowed to gather dirt and dust in some hidden attic. All books and magazines and newspapers have a potential social value, and there are many individuals in hospitals, or in far-off settlements, or in prisons to whom these books and magazines would

## SUCCESSFUL LIVING

be the breath of life. Why not, to-day, go over your library and pick out the books you no longer want which might be useful or interesting to someone else, make a collection and send them to some hospital, orphanage, or prison where they can be used? There is hardly a human being who has not, in some department or other, an excess which he does not yet share with his fellow-men because he is too thoughtless to do so. There are sailors in ships, soldiers in far-off outposts of the empire, poor students and under-paid workers who crave the fun of interest and amusement, who are prevented simply by poverty or the thoughtlessness of their neighbours from enjoying the things that exist to be enjoyed. No inconsiderable part of community service lies in sharing goods, time or services with those who need them. I know of no feeling so satisfying and fulfilling to the human heart as the feeling of true gratitude and true appreciation that comes to one who has shared his time or his effort with those who, in the ordinary course of events, would be incapable of enjoying them.

Each human being must conduct his com-

## SUCCESSFUL LIVING

munity service according to his gifts and according to his opportunities, but no human being may live entirely for himself and be successful. If you are a doctor, you give your services in a clinic; if you are a barrister, you give your services to those who have no defender before the law. But you need not be a professional man or a teacher, you need not be rich or powerful to serve your community well. It is enough to take a cripple child for a ride in a car ; it is enough to send a friendly greeting to a sick person in a nursing home ; it is enough occasionally to lift the telephone and ring up a friend whom you have neglected for some time. If you are not in the habit of doing these things, you will see how self-evident they are. If you have not been in the habit of thinking of your neighbours, make out a chart for yourself with a space for every day in the week, and make a check mark for all the kind and thoughtful deeds and all the forms of service that you can possibly render to your community. After the first few weeks of checking yourself in this fashion, you will find that your life will become fuller and more interesting, and that you will proceed without the necessity of

## SUCCESSFUL LIVING

saying "To-day I must do my good deed". After a time such a philosophy of life pays such an enormous dividend in human happiness that it is no longer necessary to remind yourself to serve your community. This will come as naturally as breathing air, as being honest, and as being a human being.

## XV

WE now come to a very important chapter in our quest for a successful life. Here again, we are still in the social sector and I want to talk to you to-day about the necessity and the desirability of cultivating an interest in the arts and in literature. There are some people who believe that it is utterly unnecessary to speak more than the few words of their own local dialect that they know, and so far as the arts are concerned, they believe that the arts are beyond them and leave the pursuit and practice to those whom they believe "talented" for them.

It is only necessary to go back to the dim dawn of human history to recognize that all speech and all expression in whatsoever form originated in two tremendous human needs. One is the need for protection—the law of self-preservation—and the other is the need for love—the law of race preservation. If we study the primates and

## SUCCESSFUL LIVING

other mammals we find that the first sounds that were made are sounds which are designed to attract the help or the love of other animals. Because human beings are so helpless and because they are so tremendously dependent upon one another, both for protection and for love, it is no fortuitous circumstance that speech has developed among human beings as always the highest and most perfectly developed gift. Speech is the golden bridge between the individual and his community and, without speech, without communication, the community could not exist and the individual could not exist without the community. As a psychologist, I cannot impress upon you too seriously the importance of the development of speech as a means towards successful living. You have never seen a really successful human being who knew no more than his local dialect. You have never seen a successful human being who was not able to communicate with other human beings in a variety of ways—in the arts, music, painting, sculpture, the dance, poetry, the drama—all are specialized forms of speech. The painter speaks with his pigments, the sculptor speaks in terms of significant forms,

## SUCCESSFUL LIVING

the dancer is speaking in the chains of rhythm, the poet and the musician is speaking in the specialized methods which they have learned. All these activities are released. Show me an individual who has no interest in poetry, no interest in the drama, no interest in the dance, and I will show a human being who is a crass egotist, an unsuccessful, bigoted, narrow-minded, unhappy, introspective human vegetable. One of the French kings once said : " The more languages I speak, the more times I am a man."

Every intelligent reader must see immediately the profound importance of developing more than a merely nodding acquaintanceship with the disciplines of art and literature. The best way to begin is to know one's own language and to speak it perfectly. A successful human being must not only be able to understand the writings of the great minds of his own race, but he should be able to express himself clearly and logically in his mother tongue. A lack of understanding of English, which is one of the most expressive languages in the world, is a tremendous detriment in the striving for success as a human being.



## SUCCESSFUL LIVING

Perhaps you who read this have been compelled at some time or other to relinquish your formal education ; go back now and fill in the gap that exists. Ignorance is no disgrace, but to remain ignorant, especially of one's own mother tongue, or one's own native literature when help lies close at hand and education is as cheap and as common as it is to-day—that is a crime. Not only should you learn to write your native tongue as well as your intellect permits you, but you should also learn to speak it. Practise reading the works of the better authors aloud. The fine art of reading aloud, which used to be one of the prides of civilized and cultured people, has fallen into decay because it is so much easier to listen to the radio than it is to cultivate a good speaking voice and to read the classics aloud to one's own friends and relatives. Perhaps you can begin by forming a club of other interested individuals who desire to better their mental horizons and to learn more about the beauties of the English language and English literature. Meet perhaps once a week to read aloud to one another from the better magazines and from the current books. In this way you will be moving towards successful living

## SUCCESSFUL LIVING

in several directions at the same time. You will not only gain the benefit of the social contact with the great mind that has written the book, but also you will develop a social relatedness and connectedness with those who have a common aim with you and who are bound in a closer social union by virtue of a common goal.

One of the strengths of the English people is the closely knit character of the civilization and culture of the British Isles. But this, also, is a potential source of great weakness. Owing to the fact that Englishmen have been empire builders, and because they have also impressed their language on foreign people, Englishmen have been somewhat stubborn about learning the languages of foreigners. In days gone by when the British Empire could stand apart, in a sense, from other nations and maintain a semblance of completeness and totality within itself, it may not have been so necessary for Englishmen to learn the languages, the thoughts, and emotions of their continental neighbours. To-day this has changed. Neither England nor any other country can alone remain "in splendid isolation." All countries and all languages have come closer

## SUCCESSFUL LIVING

together, and while it is true that the English language more than any other language bids fair to become a universal language, the really successful and intelligent Britisher is not going to stop at knowing only his own mother tongue. Successful living demands at least an acquaintance with the languages and thoughts of one's neighbours. French and German, Italian and Spanish are languages which should offer tremendous dividends in satisfaction to the Englishman who studies them. Even if you know only a few words of foreign language and the barest rudiments of the grammar, you are better off than if you know nothing about them, for, if you know a foreign language, there awakens in you the desire to visit the land in which the language is the native tongue. If you can say no more than "Guten Morgen?" or "Comment ça va?" to a German or a Frenchman, you have gone far to establish a bond of spiritual mutuality with the foreigner. The implied compliment of knowing a few words of a foreign language will favourably impress the foreigner to whom you speak and incline him to be friendly and co-operative to you.

It is my belief that every intelligent, civilized,

## SUCCESSFUL LIVING

and successful human being should know at least one other language besides his native tongue, and know it well enough to carry on an ordinary conversation in that tongue and to be able to read simple books, newspapers, and journals in that foreign tongue. Make learning a foreign language a part of your plan towards successful living, but be certain that you have first discovered the beauties of English and have acquainted yourself with the tremendous contributions of English literature to the world's civilization. Shakespeare, Chaucer, Keats, Milton, are unfortunately often known better outside of England than they are within the country of their birth. We are sometimes inclined to minimize the jewels that we have in order to exaggerate the value of the jewels that we do not possess. Both from a literary and psychological point of view, it would be good for every reader to re-acquaint himself with the immortal plays of Shakespeare and the immortal poems that England has given the world. Many of these things which you have read in school and since forgotten, have new values for you now that you have grown and matured. At present they often remain in a greater or lesser degree

## SUCCESSFUL LIVING

unpleasantly tinged with associations of school tasks. Now is the time to open your eyes and your minds, as mature individuals, to the gifts which lie closest at hand. A re-reading of Shakespeare will teach you much. The time has also passed when it was believed that a knowledge of music, painting, sculpturing, the dance, the drama, and all the associated arts were the prerogatives of the rich and the powerful. To-day these arts lie open to all those who have the intelligence to seize upon them and make the most of them. Let us take the case of music : Music is perhaps the greatest republic that the world has ever seen. Musicians and music lovers, wherever they are in the farthest places of the globe, are a communal brotherhood who worship at the shrine of melody. I recall that I once spent a Christmas high up in the Alps at a lonely hospice. I was a foreigner in a foreign country. All about me were people who spoke a strange dialect that I could hardly understand. I came from an entirely different world and I felt a certain sense of involuntary separation from the other sportsmen who were enjoying the winter holiday among the Alpine snow. As I was

## SUCCESSFUL LIVING

sitting one evening in the hospice, thinking of my home thousands of miles away, a fellow-skier drew a harmonica from his knapsack and began playing a simple melody from one of Mozart's operas. Immediately I pricked up my ears and a light came into my eyes ; as I mentioned the name of the opera to the amateur musician, a gleam of friendliness came into his eyes, and despite the fact that we had to converse in broken syllables of a foreign language, there was an immediate feeling of friendliness and comradeship between us. From that point on we became inseparable, and the relationship which grew up between me and this Italian Alpinist has remained one of the most pleasant memories of my life. It is not necessary to be able to perform upon a musical instrument to enjoy good music. Music which was once the sport of the wealthy is to-day the possession of any poor layman who is willing to turn the dial of his radio to those stations which are broadcasting fine music. Especially it is true on the Continent, where with the touch of the finger one can turn to the music of different nations and learn from them. Music is an international language. The traveller who has wandered in

foreign lands and come suddenly upon the melody of his own mother tongue spun by a stranger recalls the thrill of familiarity with which he listens to the syllables of his native tongue. The music speaks an international language which requires no translation, and no dictionaries. That man who would consider himself a successful human being must know something of the history and the literature of music. It is inconceivable that a successful human being should not have read the plays of Shakespeare. Neither is it conceivable that a successful human being should be completely ignorant of the contributions of Beethoven, Bach, Brahms, or Richard Wagner. Each country has contributed its particular genius to the world literature of music, but because of the very character of music, the international bond that exists between the music lovers is perhaps one of the most important factors in the production of the brotherhood of man and of world peace.

What we have said for languages and for music holds equally well for art. I can hear some of my readers protesting that they have not the time to develop an interest in foreign languages, in music, and in the arts ; that the business of

## SUCCESSFUL LIVING

living takes up too much of their activity, and when they have finished their day's work they are too tired to study. Once a patient of mine who complained that he was too busy to develop an intelligent plan of successful living went over the problem with me very carefully. We made a list of his activities and we found that he wasted from three to four hours a day in utterly useless pursuits. By budgeting his time he was able to accomplish a great deal of study which he thought was entirely beyond him. One of my patients succeeded in learning the French language well enough to enable him to spend a holiday in Normandy with great pleasure to himself, by studying French every day in the thirty minutes that it took him to go back and forth from his home to his office in the Underground : fifteen minutes each way which he had formerly spent in staring aimlessly at the advertisements or at the shoes of his fellow-passengers thus became a vital point in his daily work. One of the great educators in America, Dr. Elliot, formerly president of Harvard University, devised a five-foot shelf of the world's classics, which, if people read for only fifteen minutes every evening before



## SUCCESSFUL LIVING

going to bed, would enable them to become acquainted with most of the significant literature that has ever been written. I will leave to you how you will develop the bridges which bind you to your fellow-men. It makes little difference whether you study French or music, whether you become acquainted with sculpture or Sanskrit, whether you study public speaking or Spanish literature, I leave the choice to you, but there is no doubt, my reader, that you can increase your awareness of the world in which you live and your connectedness to the people who inhabit it, by developing an interest in the arts, and in literature, in your own tongue, and in the languages of others. The more you are connected, the more significant your life will be, and the more thrilling the living of it. In your plan for successful living, you must take into consideration a development of your interest and understanding of literature and the arts.

## XVI

WE now come to the consideration of the next of the social spokes which we have labelled ; history and science. Much of what we have said about literature and the arts also applies directly to the study of history and science. It is impossible for a human being to understand the world in which he lives unless he knows something of the history that has preceded it. One of the chief differences between man and animals is the fact that man has a history whereas animals have only a biological continuity. No dog benefits from the experience of his ancestors except in so far as the experience of his ancestors has affected the structure of his body and his brain. Man, on the other hand, has a history, and this history enables him to profit by the mistakes and successes of his forebears. To be successful in life one must be, above all things, aware of what is happening in the world about him. To-day we are faced with tremendous human problems. Political problems

## SUCCESSFUL LIVING

such as those which are presented by Fascism, Democracy, and Communism ; economic problems such as those that are presented by over-production, under-consumption, distribution, and transportation ; social problems, and psychological problems which arise out of the conflicts of human greed and human love ; racial problems which derive from the fear and ignorance of one race for the other. It is impossible to understand the economic plight of the present-day world without knowing that this plight is the direct resultant of two such completely separate human movements as Feudalism and the Industrial Revolution. It is impossible to understand the psychology of your unemployed neighbour without knowing something of the scientific achievements that have given us the machines that have directly led to his unemployment. No one to-day would think of using a paraffin lamp or a tallow candle if he could use electricity, but many people are satisfied to let history make itself in front of their very eyes without knowing how their own activities affect the course of history. One of the most fascinating of all human problems is the problem of the evolution of social

and political institutions and constitutions. To trace back the vast movements of human activity and behaviour to their historic origins, is a proper interest and activity for that man or woman who wants to consider himself a successful human being in the present-day world. Many of our better journals and newspapers to-day conduct columns devoted to scientific progress, and many journals are devoted entirely to scientific subjects. A successful human being must have at least a working knowledge of the ideas which motivate scientific thought. Very frequently scientific ideas revolutionize civilization more than wars or political upheavals. Copernicus revolutionized the Middle Ages with his astronomical theory. James Watt produced the industrial revolution and all that has been its consequence by developing the steam engine. Albert Einstein with his theory of Relativity has changed the philosophic and religious conceptions of the scientific world. Not to be aware of what is going on in the world of science, medicine, physics, biology, and psychology is to remain an ignorant and unsuccessful person. It is not necessary to have an expert knowledge of scientific progress, but an intelligent

## SUCCESSFUL LIVING

layman can often find the most abstruse and difficult scientific problems presented for him in language which he can understand, in the better magazines if he will only look for them. History and science are two disciplines of human thought which must be part of the tool kit with which the intelligent and successful human being carves out his life for himself.

The infantile individual, as you may expect, is completely disinterested both in the history of his race and his civilization, and the scientific achievement which it has developed. The adolescent individual studies these under compulsion, but does not see the importance of independent activity and individual study. He remains a slave to authority or he uses what he knows to destroy human relations. The average man knows little and cares little about science and history. The mature and successful human being avidly reads what he can and strives to understand the movements in the world about him, and the scientific strategy which pushes back the boundaries of ignorance and defeats the forces of death and disaster which beset humankind. The superior individual, of course, uses this

## SUCCESSFUL LIVING

knowledge both of historical movements and of scientific discovery for the greater glory of mankind and for the personal satisfaction in creation.

We have now finished one of the most important quadrants in our wheel of successful living. It will give you the plan which you must follow. In all the other quadrants you will be able to apply the principles which we have developed along the lines which perhaps for reasons of the lack of time and space I will not be able to describe in as much detail as I have described the important cardinal spokes which lead to the development of social co-operation and to the development of a deeper and more profound connectedness between the individual and his fellow-men. If you strive to become successful in life, you must keep before your mind's eye all the time that the first criterion of success is social usefulness. No human being can be successful unless he is a successful social human being. The first law of individual success is the law of social co-operation.

## XVII

LET us now shift to the right of our diagram of the wheel of successful living and consider the general quadrant of work. As I have stated before, the worth of a human being is measured by his contribution to his fellow-men. This contribution is usually called work. Many individuals are unable in their work to find a complete personal satisfaction. For these individuals there exists the quadrant of leisure and avocation in which they find a real meaning. For most of us work is a necessity ; for many of us a source of pleasure. One of the factors that leads to a successful work life is to be found in our philosophic attitude toward work. Now, you know, there are workers and workers. Some men work like galley slaves at a job that is distasteful to them, and others sing at their work because they find satisfaction. The successful human being will have so constituted his life that his work represents not only a personal development, but

## SUCCESSFUL LIVING

an active contribution to his fellow-men. A great many people complain that they are in the wrong job or that they have the wrong work, but the more they complain, the more you will realize that it isn't the job that is wrong but the worker. Perhaps the greatest number of people who are having difficulty with their jobs are individuals who have never grown up to mature psychological attitude toward work. Many people who are psychologically immature consider work a curse, a bore, a compulsive duty which is foisted upon them by authority. They are the individuals who often have been such spoiled children that they resent the implication that they should work. Psychologically they have trained themselves all their lives to be like princes and princesses surrounded by an adoring and cheering court. The fact that the world requires them to work in order to make a living is obnoxious to them and all their lives they are striving to do as little work as possible. The child, of course, does no work and feels that his presence in the world is sufficient reason for his existence. The adolescent attitude towards work, which unfortunately is present in most workers, is that



## SUCCESSFUL LIVING

attitude that men work because they have to and not because they like to. While it is true in times past that workers have been exploited by those who have had the power to exploit them, and while it is true that in times past, also, the exploiters of human labour have been clever enough to explain their exploitations in terms of a religious duty, making the worker feel that he was committing a crime against God if he shirked his job, to-day such exploitation is fortunately no longer so common and the importance of work for the maintenance of mental sanity has become recognized. So important has this problem become that in the United States and in other countries which are suffering from the unemployment crisis, the Government has wisely made work rather than allow individuals to believe that they are being paid not to work, thus robbing them of their sense of personal worth. The adolescent individual still believes that he works because he has to, because he is compelled by the boss to work, shirks his job whenever he can and works as little as he can, and what he earns from his work the adolescent worker quickly turns into pleasure, and his sole reason for work

## SUCCESSFUL LIVING

is to be able to enjoy himself as much as he can.

Now, I believe that recreation and enjoyment are important aspects of successful living, but I do not believe that pleasure is a goal in life nor that the pursuit of pleasure is adequate work for a human being in a world which requires willing workers on every hand. The average man works in order to support his family and finds the meaning of his work in the development of his home and family life. He contributes, but his contribution is not especially tinged with any altruistic motives. The mature individual and the superior individual find in work a double satisfaction. These are the individuals who would work even if they had enough money to support themselves without work. A mature philosophy of work is a philosophy which states: "My work gives me a pleasant self-satisfaction and my work contributes to the welfare of my fellow-men. My existence in the world is worthless without the work that I can do. I will work so that I will get the maximum of self-satisfaction and attain the maximum of usefulness to my fellow-men." Such a philosophic attitude is

## SUCCESSFUL LIVING

simple to anyone who would be a successful human being. You may ask how can a man who is making boring entries in a ledger or pasting unimportant labels on tin cans have a feeling that his work is important to the world's welfare? I can answer this by saying that any work which is sufficiently valuable that someone will pay you for your services eventually has some social value. There are occupations which are relatively very important in the social scheme of things and other occupations which are less important. Sometimes circumstances prevent us from getting into the work that we would like to do, but there is nothing that prevents us, if we want to become successful, from training and studying for the next higher job that we would like to do. If your immediate job gives you no satisfaction, strive to change that job for a job that will give you more satisfaction or perhaps a greater social value even if such a new job will pay you less money. While it is true that every job that is being paid for is a valuable job, it is not necessarily true that the amount of money that you make from your job is a true index of its social value. Many a man has worked for years

## SUCCESSFUL LIVING

at an invention for which he has not been paid, and yet his social value was great. Many a man has spent years teaching children the elements of arithmetic or reading and been poorly paid, and yet the social value of his teaching has been inestimable. Each human being must make certain compromises. If you are striving for success in terms of egotistical power through the possession of money or goods, then you will often have to do unpleasant and socially worthless tasks in order to make that money quickly, but when you have the money, you will probably be faced with other problems which you will be unable to solve and your spurious success will come home to rankle you. A physician who saves a life, even though he is paid an insignificant fee for his services, must consider the satisfaction that he gets as part of his fee. It is true that sometimes individuals who do the most socially useful work are exploited in our civilization by other individuals who are straining for neurotic goals of power. A research chemist employed by a big manufacturing company may receive forty shillings a week for a piece of work which his employers are realizing forty thousand pounds a

## SUCCESSFUL LIVING

year from. It is true that in our world there are many such examples of exploitation. The problem cannot be solved in a word. I believe that every workman is worthy of his hire. I believe that those professions and activities which deal with the education of children, the healing of the sick, the teaching of human beings to enjoy life more fully, should be better paid, and that the opportunities for human exploitation through economic tyranny should be curbed, but these goals are still far away. Those of us who are working for such goals must be content sometimes with the knowledge that our work and our philosophic attitude toward our work are in themselves deep and profound consolations. A crust of bread earned in teaching a child to appreciate music ; a small flat rented with the proceeds of years of painstaking research, are often more satisfying to the individual who has gained these simple and sometimes unprepossessing returns than the gaudy show of palaces and yachts to those who have sought happiness and success in the exploiting of their fellow-men.

If you can, get a job that gives your ego satisfaction and contributes something to the

## SUCCESSFUL LIVING

world ; if you cannot get such a job, get a job which will pay you a living and do that job as well as you can and work hard to develop yourself for a better job or a more satisfying job, and finally spend your time at some hobby which will give you the psychic satisfaction that you should have had from your job.

## XVIII

I WANT now to take up the general headings of craftsmanship and resourcefulness which are two spokes in the work sector. We can take them simultaneously because they are so closely allied to one another. Let us begin with the infant again. The infant knows nothing and does nothing. He is helpless and dependent upon the grown-up world. There are many human beings who, despite the fact that their jobs have reached an adult stage, have, nevertheless, remained infants at heart and who are completely helpless in a world of grown-up problems and completely incapable of taking care of themselves. Such individuals assume the childlike attitude that someone will always take care of them, either their families or their servants or their friends are constantly being called upon to assume their obligations. They cannot perform the simplest tasks, sometimes merely to move from one place to another, to get a doctor, to call a carpenter, to open

## SUCCESSFUL LIVING

a bottle, to sew on a button, throw them into a panic of helplessness. They are completely without any resources and without any craft which will enable them to make themselves independent of other people. These individuals remind me of those fabulous characters which used to be portrayed in Chinese histories, who prided themselves upon having finger-nails a foot long to demonstrate to the world that they did nothing for themselves. There are many people living in the world to-day who, while they do not have finger-nails a foot long, might just as well have so far as their general resourcefulness is concerned. The adolescent human being appreciates the fact that other people are resourceful and that other people master certain crafts, but is always willing to let these other people use their expertness to help him out of his difficulties. The average human being in the course of a lifetime develops a certain craftsmanship in the needs of everyday life, and a certain resourcefulness in meeting new situations. The mature human being, while realizing his dependence upon the expert advice and ability of those who are trained in certain specific branches of human conduct,



## SUCCESSFUL LIVING

attempts to be able to do as much for himself as he can and to be as resourceful in new and difficult situations as he can make himself.

Modern civilization has given each of us a notable number of machines which help us to accomplish our ends and which materially lighten our tasks. These machines also extend the horizons of our activity, and not to be able to use these machines sometimes remains forever limited by the world which surrounds us. A successful human being in this world should be able not only to write with a pen, but to use a typewriter ; not only to walk on his feet, but to use such simple means of transportation as skates, bicycle or an automobile. Perhaps in twenty-five or fifty years it will be just as important for the average human being to be able to pilot his own aeroplane as it is important nowadays that a successful and well-oriented human being should be able to drive a simple automobile without getting into difficulties. A successful human being should know the elements of cooking, of sewing, of carpentry, of plumbing, and be able to adjust the less-complicated electrical appliances of our daily life.

## XIX

LET us now turn to the problem of the development of one's self-esteem, a very important spoke in the wheel of successful living. Individuals vary greatly in the way in which they look at themselves and place a value upon themselves. Some people are actuated by a false humility which makes them attempt to place their self-esteem at a much lower level than it actually is. They are *as if* they were worms in the hope that the world will take them at their word and demand no responsibilities from them. Other individuals value themselves out of all proportion to their real worth. They are so conceited that they believe that the world exists for the sole purpose of making them happy and giving them an opportunity for self-glorification. These two apparently diametrically opposed points of self-esteem, strange to say, are psychologically equivalent. People who believe that they are worms and people who believe that they are gods

## SUCCESSFUL LIVING

have only an infantile level of development so far as self-esteem is concerned. You will notice that on the wheel of life the problem of self-esteem and the problems of objectivity and the sense of humour appear in different quadrants. Actually, they are very closely related, and it is impossible to have an infantile development of the sense of self-esteem and anything more than an infantile objectivity or sense of humour. The infantile individual has not had enough experiences in life to judge his worth adequately. At best his self-esteem is derived from the love and affection of those upon whom he is dependent. Thus, there are some individuals who believe that if they are in love they lose their worth, and others who believe that only if they can be loved will they find worth. Those of you who are familiar with literature will recall many instances of characters in fiction who were redeemed by the love of a pure woman. The Flying Dutchman of Wagner's music drama was such a man, and many fairy tales, such as "Beauty and the Beast", are based on the same theme, which is a typical infantile phantasy of inferiority being overcome by love. While I do not deny that the

## SUCCESSFUL LIVING

love of one person for another is an important factor in the development of self-esteem, anyone who believes that love alone will build up one's self-esteem is following a childish and immature philosophy of life. At any rate, such an individual has no very secure foundation for his self-esteem. You can well imagine that you can build up your self-esteem solely on the love of a husband or a wife or parent or child and be completely shipwrecked on the shoals of life if this one individual happened by an unfortunate circumstance to die or to be removed. The child often has phantasies of omnipotence, and in his games with soldiers or dolls he is the creator of a little world, but these ideas must be checked as one grows older and replaced with more objective conceptions of social value. Typical of the adolescent sense of self-esteem is the fact that the adolescent bases his self-esteem upon some artificial or apparent superiority. Thus people who build their self-esteem upon family pride or the possession of wealth or lands or especially talents are typically adolescent. Unfortunately, a great many human beings are caught in a mesh of either an infantile or adolescent sense of self-

esteem, and because this sense of self-esteem is in unstable equilibrium and may so easily be broken down by the vicissitudes of life, they are forever in danger of some kind of mental disease or breakdown. The average man has given up the notion of childish omnipotence as well as the notion of completely childish dependence and knows that to a certain extent his self-esteem depends upon his work, upon the good opinion of his neighbours, as well as upon the good opinion of those who love him. The mature individual bases his self-esteem upon the objective contribution to the world in which he lives. He is neither conceited about his accomplishments nor falsely modest about his attainments. The mark of the mature sense of self-esteem is, *par excellence*, the mature assumption of responsibility for one's accomplishments. Take an example, if an individual has a great flair for musical composition and simply prides himself upon his ability, he is at heart an adolescent. If this individual, however, not only prides himself upon his ability, but occasionally shows it off, he is an average human being. When, however, he knows his ability and consciously uses that ability to bring music into the world

## SUCCESSFUL LIVING

and to teach others both to perform and to enjoy it, then he has reached a mature or superior level.

The development of one's sense of self-esteem is perhaps the most important single occupation that any human being has. I have already mentioned that it is almost universal for human beings to feel inferior. The sense of inferiority leads to the desire for compensation, but where compensation does not succeed an intolerable feeling of weakness and futility supervenes. No human being can live and really feel that he is a worm. There are two things that he can do ; he can either try to build up an adequate excuse and justification for his apparent weakness, or he can use his weakness as a means of enslaving those who are apparently more powerful. Whenever you see a person who loudly protests his ineffectuality, you may be sure that he is a hypocrite, and that what he really wants to do is to make you help him instead of him helping himself. No normal human being is proud of his weakness. No human being can go on in the intolerable belief in his inadequacies for a very long time. The neurotic human being builds up a spurious system of excuses for his inferiority,

## SUCCESSFUL LIVING

thereby remaining infantile or adolescent in the development of his self-esteem. Whereas, the mature, psychologically grown-up individual holds up his self-esteem by factual and objective contributions to the world in which he lives. In order to be a success in life, you must not only know what you are and what you can do, but you must have the courage to perform to the limit of your ability those things which you are best suited to perform.

## XX

THE same may be said for physical compensations as may be said for education and the development of self-esteem. It is not what you come into the world with that counts so much as what you do with what you have. The most important thing in life, and probably the greatest source of happiness, is to feel that you are making real progress in compensating yourself for your weaknesses. The mere recognition of strength is not enough, it is important to know that the weaknesses are being compensated. In the field of health there are many individuals who remain infantile because they are using their weaknesses, physical and otherwise, to enslave those who are more powerful. The adolescent very commonly uses his powers to impress a spurious superiority upon his neighbours. In other words, the adolescent is misusing his physical health to make other people feel inferior. The average man attempts to hide his inferiority and to put forward his best foot so as to make a good impres-



sion. The superior individual, and the mature individual both are striving to find happiness in the compensation of their physical weaknesses. These individuals, as in the other spokes that we have discussed, have constantly in mind the eventual social usefulness of their efforts.

I can give you an example of an unsocial and a social compensation. Let us imagine that an individual is born into the world with ears that hear better than his neighbours. Such an individual is naturally more sensitive to sounds than another whose ears are normal. If his basic attitude is unsocial, he will use the greater sensitivity of his ears to pick up malicious gossip about his neighbours and will spread rumours, building up a spurious sense of superiority by being "in the know" about those whom he would like to reduce to a lower position. The same individual, if gifted with a social point of view, will use the same sensitivity either in the production of music or poetry or some form of speech for the amusement or edification of his neighbours. The happiest man in the world is the man who is transforming an organic or spiritual inferiority into a positive personality asset.

## XXI

WE come now to the discussion of several problems dealing with the realm of the sexual relations of men and women. Certainly, no one will gainsay that success in life is unthinkable without love. However much we may envy our animal friends for the sureness of their technique both in finding a mate and loving it, we must admit that the problem of love in human beings is not as simple as it is among the animals. Blind biological forces lead the deer to the doe, but human beings cannot rely entirely upon these blind forces. Many Englishmen, such as Havelock Ellis and Norman Haire, have explained the necessity for developing an art of love more fully than I can explain it in a book of this length. So far as our spoke of love is concerned, I can say this, the infantile individual is not interested in loving anyone else, he is only interested in loving himself. The adolescent individual misuses whatever love he has in order to develop an apparent

## SUCCESSFUL LIVING

superiority over his sexual partner. The average man blunders through love as he blunders through business and life. The mature individual is the one who sees in love not only an expression of his own personality, but also a form of communication to his mate and to the world about him, conceives of love as an art which must be assiduously learned and assiduously practised in order to be perfect. His goal in learning this art is never an adolescent self-glorification or infantile exhibitionism, but always the attempt to bring a greater happiness to his love partner through better understanding both of the physiology and the psychology of love and sex. The superior individual, naturally, is that one who having come through a difficult period himself and having discovered for himself the laws of the art of love becomes, in turn, a teacher of his fellow-men and an example in his own private relations with the opposite sex.

## XXII

WE now approach the problem of the man-woman relationship. The infant and that grown-up individual who has not progressed beyond an infantile sexuality knows no difference between men and women, but is interested solely in both with regard to their usefulness to him. In other words, the infant exploits human beings regardless of their sex. In the adolescent stage the tension between men and women becomes marked for the first time, and we find a different development in young boys and girls in which members of the opposite sex are looked upon as hostile enemies. The young boy cultivates his masculinity and deprecates women exactly as in the old fairy tales where women appeared as witches or evil demons. The young girl likewise prefers the company of her own kind and looks at all boys with suspicion. This attitude, unfortunately, is fostered by a great many parents who intensify the differences which their children find in the

## SUCCESSFUL LIVING

opposite sex by reading them all kinds of silly and stupid lectures about the perfidy of women or the dangerousness of men. Many individuals remain throughout life in this adolescent attitude, constantly afraid of the opposite sex and constantly imputing all manner of horrible dangers to contact with them. Most of the schools which educate the sexes separately are based upon the essential adolescent attitude that contact with the opposite sex is dangerous and undesirable. The average man breaks through this adolescent idea, at least in so far as his own wife and the members of his own family are concerned, but he is often inclined to believe that members of the opposite sex outside his family belong to the race of barbarians and are therefore dangerous. The same is true of women who may be friendly enough with their fathers and brothers, but who feel that men outside the family are not worthy of trust or love. The moment that we get to the mature psychological level, the problem of the tension between men and women ceases to exist. At the infantile level the child of either sex depends upon the parent of the opposite sex. At the adolescent level the individual of one sex is in competition

## SUCCESSFUL LIVING

with the individual of the opposite sex. At the average level dependence, competition and co-operation are less, but at the mature level, we find a true companionship between men and women and co-operation becomes the rule instead of competition. All the man-made artificial differences between the sexes are minimized at the mature level and all the similarities are stressed. Those adolescent individuals who cannot work for a woman, if they are men, or for a man, if they are women, without entering into sexual tension have never reached the mature level. At the mature psychological level, as regards the problem of men and women, the two sexes are equivalent. They divide their labour and their work, they share their responsibilities and their pleasures, and they exist mutually to complement one another. At the superior level, which very few people are able to reach, and which is the goal of success for which all human beings should strive, the co-operation and complementation of the mature life becomes finally welded into a "we" relationship in which the elements of male and female obtain their value and derive it from the whole of the "we" relationship

## SUCCESSFUL LIVING

rather than from the sex of the individual himself. I mean by this, that at the superior level, the differences of the sexes are admitted but are constellated so as to form a complete complementation in the "we" relationship. It is these "we" relationships that show the high-water mark of human co-operation. Happy, indeed, and successful is the marriage in which neither husband nor wife speak of themselves as "I" and "you" but as "we."

## XXIII

THE relationship to parents, brothers, and sisters, and to one's own children, is of great importance. The infantile individual wishes to remain a child and wishes to compel his own family to take care of him. His horizon is bounded by his mother, brother, and family. The adolescent individual usually finds that his relations with his family are strained and that he is at war with them. He is just as unobjective as the infantile individual in that he has strong favouritism and strong resistances to his family. He spends his life in an attempt either to prove that his family is wrong or to win their favour. Many a human being has wasted his entire life in the hopeless process of trying to make a parent, a brother, or a sister agree with him in his own valuation of himself. The average human being grows away from his family at some time, and attempts to form a family of his own. He may or may not be completely clear about his motives, and usually



## SUCCESSFUL LIVING

some of the family neuroses that marked his childhood remain to distract him in the development of his mature life. At the mature level we find individuals who look at their families in an objective light. They accept their responsibilities toward their parents, brothers, and sisters, but they do not destroy their own individualities for the sake of adjustment to the ideas of their parents. Their first focus of life is in their own mate and in their own children. These individuals recognize that the family exists for but one reason, and that is to prepare the young for a life outside of the family. To this end they become independent of their own families as quickly as possible and foster the individuality of their own children in time. They have enough interests in life so that they do not focus their entire sense of validity upon the love either of their parents or of their children.

At the mature level we find individuals who are strong enough inside themselves to admit to their children the right of the children to determine their own life. At the adolescent level men and women who have not fully grown up psychologically, but who are physically grown up

## SUCCESSFUL LIVING

enough to have children, and do have children, attempt to make these children conform to their own ideals. They try to make the child succeed where they themselves have failed. They are vain and ambitious for the success of their children, not because they are interested in the children themselves, but because they feel that they have made a failure and want to save the failure by seeing their children develop to a higher degree. Many unadjusted, unsuccessful, human beings look at their children as no more than convenient tools to build up their own self-esteem and feed their own ambitions. Needless to say this is not a mature attitude toward one's children. At the mature level the parent recognizes his responsibility toward the child, and at the same time has so many other props to his self-esteem that he is not dependent upon the children for a feeling of success in his own private ambitions. In other words, at the mature level the individual is free of his family, both of those members of it who are his contemporaries and of those who belong to the younger generation, but is attached to them by the bonds of mutual interest and co-operation, rather than by

the pathological bonds of psychological fixation. I mean by this, that the mature individual can live with his family and live without it. The absence of a member of his family may cause him a momentary unhappiness, but it does not lead to pathological worry or concern. At the mature level an individual does not depend for his life's happiness upon the approval or presence of a single member of his family. Perhaps in our civilization this is one of the most difficult points to understand. It is becoming more and more common for families to live in a closely knit circle and for the members of the family to find value in each other's eyes, rather than in the eyes of the world. Such an attitude of family inbreeding, whether biological or psychological, is bad both for the family and for the individual, and no human being who is striving for success in life can afford to allow himself to be too deeply attached to members of his family or too deeply concerned with their goings and comings. It is very common, too, in this age that one member of a family, perhaps the black sheep, desires to go off in a direction which does not meet with the approval of the other members of the family ;

## SUCCESSFUL LIVING

these other members then proceed to form an expedition for the salvation of the black sheep's soul. This is an unhappy and unhealthy activity. Treat the members of your family as you would treat your friends. Do not interfere with their activities whether good or bad unless they come to you for help, and unless they seek your advice. If your brother decides to become a sailor in the navy when you want him to become a barrister or a doctor, give him your advice, but do not persecute him with it. Perhaps he will be happier as a sailor than he would be in a court of law or in a surgery. If your sister decides to marry someone whom you believe is below the family level, I have no objection to your telling her how the situation seems to you, but in the end I hope you will allow her to go her own way in peace. While I believe that we are all the keepers of our brothers, I think that a broad interpretation of the rule of social responsibility includes that form of conduct which allows an individual the right to destroy his life as well as to make it happy. In most of the cases in which members of families interfere with the activities of other members of families the avowed intentions

## SUCCESSFUL LIVING

which are noble and good are really not the real motives which underlie their conduct. Most of the time the desire to interfere with the activities of another member of your family arises from a frustrated sense of inferiority, and no matter how noble your motives may apparently be, either if you interfere or try to reform or try to modify the conduct of the member of your family to suit your needs and your ideas, you are doing so because your own vanity or your own ambition is at stake and not because you are really interested in helping that other member of the family. The concept of the family, at the superior level, is extended to the whole of the community or at least to the nation or the race, and the individual helps to contribute and sighs over the destinies of his group or his country with the same unfaltering devotion that the ordinary individual, motivated purely by instinct, shows toward his own children.

## XXIV

IN this chapter I am going to consider the spoke which we call vital philosophy. Human beings are, no doubt, endowed with brains and with the ability to watch and interpret their own acts. Human beings are the only animals that plan their lives. That is to say, some human beings plan their lives. The vast majority of human beings simply muddle through, pushed by the inestimable forces of nature and attracted to the immediate goals before them. The child and the infantile human being has the philosophy of the pure vegetable. He lives and that is his only reason for living. He does not seek to better himself, to contribute to others, to fulfil his destiny, which is the philosophy of the vegetable, and he is a human turnip. He is as close to being without a vital philosophy of life as a human being can be. That is, he chooses for his vital philosophy the same philosophy that a turnip might

## SUCCESSFUL LIVING

have, which is simply to fulfil his biological destiny and no more.

After an individual comes through the storm and stress of childhood and before he gets into the calm and peace of maturity, he reaches the stage of adolescence, and the typically adolescent philosophy is that which we call Hedonism. Hedonism is the philosophy of those who live in order to enjoy life. Pleasure is their goal and they translate all their activities into pleasure. They work simply so that they will be free to enjoy. Work itself has no meaning for them. Basically, Hedonism is a philosophy of discouragement and pessimism. The Hedonist madly seizes upon the pleasure of each day because he does not believe enough in himself to appreciate the existence of a greater or more mature pleasure later on.

Another typically adolescent philosophy of life is Cynicism, which is a philosophy which states that nothing is worth while, and that, therefore, there is no use making any efforts about anything. Anyone with a scintilla of psychological insight will realize that an individual who is either bored with life or cynical about life or who pursues pleasure as the only goal in life, is

## SUCCESSFUL LIVING

an individual who is making no great investment in life—life is not worth while to him because he is not doing anything to make it worth while. He is not living up to his creative ability to fashion the world according to his idea, and he is not courageous enough to tackle the problems of existence as they really are, therefore, his philosophy is cynical. He cannot find a meaning or a value in life because he cannot find any meaning and value in his own valueless life.

Another adolescent philosophy of life might be called Romanticism. The romanticist is also discouraged because he cannot find any value in life as it really is, and, therefore, his whole philosophy is the pursuit of dreams which he always believes are more desirable and more beautiful than realities. Such a philosophy also bespeaks a basic discouragement.

At the average level a man has attained a certain feeling of self-esteem which enables him to put both work and pleasure, pessimism and optimism in their proper places. The average man has his ideals, but also a certain appreciation of the realities of life. At the mature level we find a basic philosophy of pessimistic-optimism or



## SUCCESSFUL LIVING

optimistic-pessimism. I mean by this, that the mature individual realizes that nothing in life is perfect and that, despite the best efforts of any individual, certain forces which he cannot control are likely at any time to interfere with the accomplishments of his goals and ideals. The mature individual has a certain amount of idealism and courageously and optimistically attempts to translate his ideals into actual living, but if he fails in the attainment of his ideals, he does not immediately sink into hopeless pessimism and throw up the sponge. Boundless optimism, which is known in America as the Pollyanna attitude, that everything is all right and that everything will turn out all right is an infantile philosophy based upon ignorance of the realities of life. Boundless pessimism likewise is an infantile philosophy, based upon the hopeless situation of the unadjusted and impotent child. A mixture of optimism dipped with pessimism or pessimism coloured with optimism is probably the best philosophy of life and represents a mature evaluation not only of the individual's ability to change the world in which he lives more or less into the patterns which he has designed for himself.

## SUCCESSFUL LIVING

Such an attitude makes for a superior philosophy of life and therefore for a superior life. From a psychological point of view, the best philosophy of life is a philosophy in which the individual recognizes the problems that confront him, is aware of his own abilities and has the courage to face these problems and proceed towards the goal of being a complete human being within the limits of his own character and personality. This philosophy is an admixture of optimism, of courage, of objectivity and of social co-operation. Anyone who proceeds through life supported upon these four pillars is likely to attain an adequate happiness and a just reward for his efforts.

## XXV

THE next spoke to be discussed is the relation of the individual to nature and to animals. At the infantile level we find individuals who are so bound up in themselves that they have no appreciation either of nature or of other animals than themselves. Naturally we do not expect the newly born infant to admire the wonders of a sunset or the beauties of a glen, we cannot expect the child to watch an animal and admire its agility or grace or beauty. When an individual gets out of the completely narcissistic level of early infancy and approaches the adolescent level of life, we find that the attitude toward nature and animals is a mixed one. That is to say, it has a double aspect. There are some adolescent individuals who flee from the world and lose themselves in the contemplation of nature or in the love of animals ; there are others who express a definite hate toward animals and use the poor

## SUCCESSFUL LIVING

animals as a means of building up their own self-esteem. Thus, you, no doubt, have seen men who have whipped horses or tortured dogs and cats because they felt so weak in relation to their fellow-men that they could only develop a sense of superiority when they tortured sadistically animals weaker and less intelligent than themselves. The average man, unfortunately, has not very much time to express his love of nature or of animals. At the mature level psychologically, which is the level that those who seek success in life must strive to attain, we find that the individual is not only interested in the immediate world of his own body, his own family, his own work, his own love, but that he extends his interest to the world about him and to the other organisms which inhabit that world. The mature individual recognizes the fact that he doesn't stand alone in the cosmos, and that he is not the centre of the world. He seeks to learn and to appreciate and to understand not only the inorganic world of rocks and tides and stars, but also the organic world of trees and flowers, of animals and birds and fishes which surround him and are striving within him to attain a place in

## SUCCESSFUL LIVING

the sun. The mature individual does not see an ant crawling over the table without feeling an interest in the physiology and behaviour of that ant. He approaches the ant hill and wonders how the social organization of the ant differs from the social organization of human beings, and whether one is superior to the other. In the spoke of nature, either as it appears directly to his eye or as he experiences it through pictures or poets, the mature and superior individual feels a certain surrender of his ego to the vast forces of the cosmos about him. It requires a courageous man, strong in his understanding of himself and secure in the knowledge that his place is worth while in the world, to be able to surrender himself completely to the environment of the stars and clouds, and sunshine and rain, the earth, the forest, and the sea which make up the world in which he lives. There is something that is deeply religious in this surrender, and only a person who is able to renew his own life at the well-springs and fountains of cosmic energy can consider himself a successful and happy man.

That man who cannot leave his counting-house, his office desk, his store or factory and feel at

## SUCCESSFUL LIVING

one with nature in field or forest, on land or at sea, that man has not lived up to the height of his manhood, that man has not yet fully grown from the limited outlook of the animal to the humanity of being a man.

## XXVI

OUR attitudes towards failure and our sense of humour are two spokes which you will find between the cardinal spokes of leisure and objectivity. Now the sense of humour and the ability to take your failures without breaking down under them, are really almost synonymous. This may surprise you because you may believe that the sense of humour means the ability to laugh at a good story or joke ; this is the sense of the humorous, but not sense of humour. The sense of humour is really nothing more than a sense of perspective. Now an individual who feels that he is a god, as many children do, an individual who believes that he can wish things to be so and presto ! they will be so, has no sense of humour, and also cannot understand or accept his failures. The adolescent is too imbued with his own hopeless pessimism or his hysterical Hedonism to judge either his failures or himself in a proper light. Either he is worshipping

## SUCCESSFUL LIVING

heroes or he is running away from responsibilities lest his artificial sense of self-esteem be blasted. The average man has a little sense of humour. He does not expect too much of himself, and when he fails he is willing to assume at least part of the blame for his failure and also willing to shift some of the blame to destiny or the malice of men. He has very little idea of the mature attitude to failure and the development of a sense of humour. The mature and superior human beings are those who attempt to conquer every obstacle within their power and even some which are beyond their power. If they succeed they assume the responsibility for their success and enjoy a greater self-satisfaction as a result of their well-planned efforts. If they fail they analyse their failures and attempt to solve the problem better next time. They do not, at any rate, proceed to disintegrate into the pessimistic attitude of thinking that since they have failed in the quest they have set for themselves, the entire world is not worth while. To have a sense of humour means to recognize your insignificance within the scheme of the cosmos and at the same time to have the courage to build up your own life as



## SUCCESSFUL LIVING

beautifully and as successfully as you can, limited as you are by being a human being. The difference between the mature individual and the adolescent or the infantile individual is that whereas the infantile and adolescent individual is unconsciously aware of his inferiority, and, therefore, seeks to save his face by doing nothing or by appearing powerful, the mature and superior individual is conscious of his relative inferiority and consciously goes about compensating for it in such a way as to make himself and those who surround him as happy as possible.

## XXVII

LET us now consider the quadrant of leisure and discuss the three spokes of amusement and the passive and creative avocations. Contrary to popular conception the infant does not look at the world as one vast joke ; it is more probable that he sees it as a great tragedy. He has no time really to amuse himself because he is so hard at work attempting to establish his security and knowledge of the world in which he lives. There are a great many grown-up individuals who pass as very important citizens, but who, nevertheless, are infants in so far as they have not learned how to play. At the adolescent level, in contrast, we find that the child, having grown up to an appreciation of the difficulties of life and of the necessity of work, seeks to avoid these important realities and turn the whole of his world into a playground. You also know estimable citizens who really work only to play and whose whole life is devoted to the quest of amusement ; they

## SUCCESSFUL LIVING

are psychologically adolescent and immature. The average man works and attempts to amuse himself when he is not working. He recognizes the fact that all work and no play make Jack and Jill dull boys and dull girls. His amusements are usually of the passive variety and he seeks to escape in his amusements from the sordid realities of daily life. This is not in itself a psychological sin. The ability to play, the ability to escape from the world of reality into a world of fantasy and make-believe is one of the things that make human beings human. In this way play, which is irrational and illogical, is just as important as religion which, also, derives its greatest power from its irrationality.

In the mature and in the superior individual, the ability to play is highly developed. The relationship of tension and the relaxation of work and play, of study and amusement, of waking and sleeping is an important part of the rhythm of living. It is impossible to do one or the other to the entire exclusion of the other. If we attempt to remain awake beyond the natural limits of waking, nature makes us fall asleep ;

## SUCCESSFUL LIVING

if we attempt to work beyond the natural limits of work, nature sometimes knocks us out in the form of a physical or nervous breakdown ; if we attempt to play without working, nature warns us by making us bored that we are on the wrong track ; if we attempt to sleep longer than we should sleep, nature warns us by making our sleep uneasy. It is important for every human being to establish a successful rhythm of tension and relaxation, of work and amusement. Just as that individual whose work is most elastic and most versatile is happier than the individual whose work is commonplace and single-tracked, so the individual who can amuse himself in the greatest number of ways is likely to be happier than the individual who has but one form of amusement.

As you have, no doubt, recognized in the discussion of all these spokes of the wheel, the idea of versatility or multiplicity or many-sidedness runs through my entire philosophy of successful living. This idea is not original to me, but is to be found in the philosophers, from our ancestors to the most modern times, and it is most beauti-

## SUCCESSFUL LIVING

fully expressed in that old adage : “ Do not put all your eggs in one basket.” Just as a man should have more than one job that he could do if he had to, so a man should have more than one way of playing, and the really successful human being will be able to amuse himself when he is alone and when he is in company, when he is well and when he is sick ; when he is on land and when he is at sea.

It must be apparent to the intelligent reader that he should develop the use of this leisure time in both active and passive avocations, and that these active and passive avocations should not only supplement his workaday life, but should lead him into other spheres of activity with which his workaday life gives him no contact. In order to be successful in both the passive and active avocations and hobbies, they should be extended over as large an area as possible. Just as I believe that it is desirable for a man to do one thing well, but to have other accessory jobs that he could do if he had sometime to change his vocation, so I think it is desirable for an individual to have one major hobby and an accessory hobby to fill in his time with. The ideal successful

## SUCCESSFUL LIVING

human being is, of course, the individual whose work is his hobby ; the individual who finds not only amusement but recreation and creation in his work and who has a number of other activities in which he enjoys his relation to the world about him. Not everyone has either the time or the means to constellate their life so that they can adopt this suggestion. But everyone wastes a great deal of time, and if he had a plan for using his hobbies to fill in that time, he would be surprised and astonished to learn how much progress he could make in his hobbies in the time which he had previously wasted completely. To organize one's hobby-life successfully, one should have hobbies which are primarily social, such as sports, games, clubs, and the like, as well as hobbies which are primarily individual, such as reading, artistic efforts, collections, research, handicraft, or studies. Especially interesting and often valuable hobbies can be made from the collection of programmes and notes from concerts, plays, performances, and the like. An interesting hobby can be made of newspaper clippings on some special subject that you are interested in, such as the growth of a certain political party

## SUCCESSFUL LIVING

or the record of a definite regiment in the war, or progress in a certain science, or the progress of some individual whom you admire. There are, of course, definite collections which one could make which prove interesting hobbies ; stamps, china, pictures, etchings, poems, programmes, and the like. Naturalistic collections of various kinds are often not only valuable to the collector but also to museums. A doctor friend of mine made a collection of walking-sticks of unusual interest from all over the world. It not only brought him into contact with interesting people and with interesting correspondence, but eventually resulted in his selling the collection to an important museum for a sum which was enough to tide him over a critical illness during his declining years. Books are of a special interest because their value increases with time, and because a library is not only a solitary pleasure but also a social pleasure, as it gives the collector the opportunity of holding congress with the great minds of all times. Collections of books, of course, may be general or they may be specific about some subject in which you are especially interested. An individual who is making a

## SUCCESSFUL LIVING

collection of special books has always an interest wherever he travels and with whomever he speaks.

Then there are hobbies which deal not so much with the collections of nature ; but with the collection of knowledge and understanding. This is a vast field of interest to anyone who has an open mind, and I should say an open mind was one of the indispensable pre-requisites of successful living. The world is moving forward so fast to-day that anyone who is willing to put his mind to it can find interesting subjects as hobbies. A friend of mine who is an art critic has made a study, for example, of the change in automobile design from the first clumsy imitations of the carriage to the modern, bullet-like, streamline designs which are coming into vogue. He has gathered pictures and representations of the automobile from the earliest times, and his collection forms an interesting commentary on the evolution of human taste and ingenuity.

Another subject which is exceedingly interesting and which requires no particular equipment, but which offers rich rewards, is the study of astronomy. You need but go out into the street



## SUCCESSFUL LIVING

or into the park and watch the changing heavens in each season of the year to become interested in this fascinating science. Naturally the specific sciences offer endless encouragement to study and to understand it. To anyone who could afford to buy a microscope, the studies of biology and botany and embryology will prove to be fascinating adventures into an unseen world. But it is not necessary to have expensive equipment to enjoy these studies. Textbooks are cheap, libraries are usually free, and you will find that the moment you are interested in the scientific study, those who are experts in them will do all in their power to make your studies interesting. If you live in any of the large cities which are equipped with museums, you will find that the staffs of these museums will place every facility at your disposal in order to assist your study in some specific field. Certain subjects which exist all round us and which have always existed, make interesting studies. Among these we can list the history of dress and costume design through the ages ; handwriting which is a fascinating and stimulating study ; psychology and similar subjects offer rich rewards to those who will invest the minimum

## SUCCESSFUL LIVING

of interest and courage that is required to get started in them.

Then, there are those hobbies which deal primarily with physical skill and bodily activities. I refer to ~~the~~ world of sports. Whether you play cricket or football, whether you like to fish or hunt, whether you prefer golf or ping-pong, or whether you simply make a hobby of walking, makes very little difference. It is desirable to temper purely intellectual studies, such as astronomy with some kind of physical activity, such as golf. Here let me issue one word of warning. There are certain games which are excellent pastimes, but which have an unfortunate way of intruding into one's life and becoming too important in it. The two games to which I refer most particularly are card playing and chess playing. Now card games and chess are in themselves excellent hobbies and excellent amusements. They offer specific problems and they give the individual an opportunity to co-operate with his fellow-men, but it is unfortunately true that especially bridge players and chess players take their games too seriously. The moment that a game becomes a substitute for life itself,

that game ceases to fulfil its valuable function. There are people who play chess or bridge as if these games were more important than life itself. Chess players on the whole are less likely to err in this respect than bridge players ; chess players, moreover, are not nearly so likely to quarrel about their games as bridge players. Games, whatever they are, and however they are played, are only valuable in so far as we consider them games, that is as adjuncts of life and not life itself. In the moment that a game becomes so important that the losing or winning it becomes a basic point in the maintenance of self-esteem, that game is vicious and is to be considered as a form of mental disease or neurosis. I have seen a great many estimable individuals lose their tempers, torture their wives, browbeat their neighbours, and spoil their digestions over an unimportant game of bridge which none of the participants could possibly remember after twenty-four hours. It is a mistake to believe that proficiency in games is equivalent to proficiency in life. I believe that it is an adjunct of civilized life to be able to play some game fairly well, but the moment one gains too great

## SUCCESSFUL LIVING

proficiency, one loses one's amateur standing, so to speak, and the game becomes professional. Of course, there are some individuals who wish to make teaching a game their profession. With these individuals I have no quarrel. They have every right to earn their living from their proficiency in a game, and if they can teach this game to others then they are valuable citizens in the world. But I have in mind chiefly those individuals who are not professionals in the games which they play, but who assume an almost professional virtuosity and who take the game as seriously as they ought to take life.

In this connection I wish to utter another word of warning. There are individuals for whom life itself is a game and who are always playing at things. They are the versatile masters of several hobbies and they leap from one to another like a chamois leaping from crag to crag. In this leaping from hobby to hobby they betray the fact that they are really not interested in life itself or in effectual work, but that they are trying as hard as possible to run away from the realities of existence. Too many hobbies and

## SUCCESSFUL LIVING

too many avocations are almost as bad as none at all ; and especially the avocations which distract from the business of effectual living, and which prevent an individual from meeting his human responsibilities, are not hobbies and avocations at all but symptoms of deep-lying discouragement and inferiority complexes.

There is in every human being a certain god-likeness which we call the creative instinct, and this instinct expresses itself in a variety of ways. Surely one of the most important things in the problem of successful living is the problem of giving this expressive and creative instinct an open path of development.

To this end, from the beginning of time, men and women have been interested in the arts. The essence of every art is the translation of the raw material of that art into meaningful design. In music we take the sounds which are all about us and make them into melody and harmony. In painting we take the themes of nature and life and re-create them so that others can see them as we see them. In sculpture, which is a three-dimensional painting, we give plastic form to

## SUCCESSFUL LIVING

our ideas. In the dance we chain our emotions into a rhythmic muscular expression. In writing we translate our experience into a communication to a reader. Whatever the art you choose, whether this be a handicraft, such as needlework or carving, or an art, such as singing or sculpture or dance, this art represents an almost religious surrender of the ego to a purpose which lies outside the ego. This is the essence of art and the basis of its importance. Any individual who neglects to develop his artistic side is a traitor to the godlike spark within himself, and cannot be a successful human being. To be sure, living successfully is an art in itself, and those of my readers who will be carrying out all the suggestions that I have made in this book, will receive the same artistic satisfaction from their work that a painter or a musician will derive from his specific craft, but the practice of some specific art is an important element in the art of living.

To be an artist in the creative sense gives you a double pleasure. In the first place there is the pleasure which is derived from the changing of raw material into a finished design. Progress

## SUCCESSFUL LIVING

in any art, no matter how simple or how complex it might be, gives one a vital satisfaction. And that is an essential ingredient in successful living. The second satisfaction that is derived from an art is the purely social satisfaction that one is both communicating a message to one's neighbours and bringing them joy. The essential philosophy of the artist is different from the essential philosophy of the business man. The business man approaches all problems with the question, "What can I get out of it? What will my profit be?" The artist, on the other hand, is more interested in the investment than in the dividends. His profit lies in the investment itself. When he approaches an artistic project his question is "How much of myself can I put into it?" and the profit motive is secondary, even if he is a professional artist and earns a living from his art. This may seem incomprehensible to a great many people who are so used to approaching life with the profit motive uppermost in their minds that they never consider how much joy there is in trying the artistic approach.

I can hear a great many of my readers objecting

to my suggestion that they practise one of the arts with the statement: "Yes, Dr. Wolfe, I would like to be an artist, but I have no talent." I have heard this objection so many times that I already know all the answers to it. The idea that a person must be talented in an art as a premise of artistic effort is one of the most bewhiskered fallacies and superstitions that I have ever come into contact with. Most people satisfy themselves with the statement that they have no talent for art and therefore make no effort to discover whether they have talent or not. Imagine, for example, that a child would say he has no talent for walking or he has no talent for riding a bicycle or he has no talent for swimming. Starting with such a premise and acting as if the premise were true, the child would make no effort to learn, and in the end could point to his ineptness as a confirmation of his theory of his own inability. Never having tried to walk or ride a bicycle or swim, he could say after ten or fifteen years that he had no talent for swimming or bicycling or walking. It is easy to see the absurdity of such an attitude.

Those who study very young children are often



astonished by the tremendous artistic talent which they show. All children who are not downright feeble-minded are artistic. They make up stories which foolish parents often call lies ; they draw and make attempts to mould images out of clay or mud ; and these early artistic strivings are the first signs of artistic talent. The reason that so few children go beyond the primitive artistic urge is not that they are not talented, but that their elders succeed in infecting the child with their, the parents, own discouragement and cowardice. I have seen this process so often, and have so often with my own patients and pupils been able to evoke really fine talents that I can claim to know what I am talking about. Even though you have been deeply discouraged in life, and even though you have always hidden behind the idea that you have no talent for artistic expression, believe me that artistic talent lies dormant in you and it can be encouraged and fostered and developed and made to flower. All that is required is the courage to begin and the courage to make mistakes. Many of those whom I have led to a successful life have begun by saying :  
 “ What is the use of my studying the piano when

## SUCCESSFUL LIVING

there are already so many great pianists in the world ? ” or they have said : “ Why should I try to do sculpture ? there are already so many great sculptors in the world.” The trick of their discouragement lies in the little word “ great ”. In order to get the enjoyment from artistic urge and artistic expression, it is by no means necessary to be great. One does not have to be a Paderewski or a Schnabel in order to get a great deal of fun from sitting down at a piano and being able to pick out a melody or to accompany a simple song. It is not necessary to be an Epstein or a Rodin in order to get a great deal of pleasure from forming a little image in clay of your dog, or a simple portrait of your cook’s child. It is not necessary to be a Gainsborough or a Van Dyck or a Holbein to get a great deal of pleasure out of painting a bouquet from your garden or a still life from your table. The essence of artistic enjoyment is not derived so much from the world’s opinion of the greatness of a painting as from the investment that you make in it. Most individuals who do not attempt any artistic expression are dominated by an inferiority complex which expresses itself in the fear of criticism,

## SUCCESSFUL LIVING

the fear of failure ; they want to be great rather than artists.

I hope that these paragraphs are going to stimulate some of my readers to go to art schools, or to put into practice some of their lifelong ambitions for artistic expression. There is only one thing to remember : art is long ; results in the beginning are often not satisfactory, but with each failure you go forward and learn anew. Each failure is as important as each success. You need not try to exhibit your first efforts. Keep those just as guide-posts along your way. Eventually you will be astonished yourself by the progress that you make, even without teaching in the particular art that you have chosen.

The beauty of all artistic efforts and the great advantage of an art as a hobby lies in the fact that once you have begun with any art you are never finished, and so long as you live you will have the opportunity to practise it and to enjoy the investment that you are making in it. In other hobbies there is often a limit. If you collect all the butterflies that exist in your

## SUCCESSFUL LIVING

neighbourhood, your hobby is at an end, but no one can ever paint all the pictures or write all the stories or compose all the music in his head. The entire cosmos is the limit of artistic creation. That is one of the reasons why I so strongly urge all of you to take up some artistic hobby as part of your plan for successful life.

There is a great deal of joy to be derived and a great sense of success, too, from the mastery of certain simple techniques in the crafts of life. In a sense, these crafts and techniques are also of an artistic order, and to those individuals who are inclined to be manually developed, who like to "monkey with things", these crafts offer a great deal of satisfaction. For example, the engine of your motor car is a little microcosm which satisfies many problems and which offers many interesting opportunities for manual activity. A friend of mine, who is a prominent surgeon, gets most of his joy in life from tinkering with the engine of his car. You may be sure that when he is not operating he is in his garage. I do not know how many cars he has owned, but I know that he has taken every car that he has ever possessed to pieces

## SUCCESSFUL LIVING

and put it together again at least two or three times. His surrender to the beautiful mechanics of an engine gives him a sense of release from the arduous mechanics of surgery. Other people who are fortunate enough to live near the water find the same interest in a boat. Guns, fishing-rods, and flies also are interesting hobbies to those who are disciples of Nimrod or Isaak Walton. For women there are all the handicrafts involved in the home, in the arts of sewing, cooking, and household economy. Some women assume their household work as a drudge, and therefore it is always more difficult for them than if they decided to make it an art. There is almost nothing in the world which cannot be transformed into an art if you are so minded to do it, and sometimes these arts prove to be very valuable. For example, a patient of mine was always very proud of the way in which she arranged the cupboards in her home, and all the neighbours used to admire her beautiful arrangements and her practical devices for utilizing the space in her cupboards. This interest of hers, which was first a hobby only in her own home, became later so important in her life that she made it into a business when the

## SUCCESSFUL LIVING

force of circumstances compelled her to seek a means of earning her own living. To-day she supports herself and her two children by arranging and equipping cupboards for her friends and their friends who have heard of her unusual ability. Another patient of mine developed the art of making preserves to such an extent, that what was at first simply a household activity became later a very profitable business for her. It is not a bit unusual in these days, when the ordinary sources of support have sometimes been summarily cut short, that individuals who have well developed hobbies have been able to make vocations out of their avocations. Naturally any human being whose avocation is so interesting and useful that other people will pay for it, has gone a long way towards success in life.

We come now to the conclusion of our plan, and by this time you are in a position to chart for yourself your actual status in the world. It might be a very good idea if you first took a piece of paper and made a rough chart with all the spokes and all the levels drawn on it, and made a tentative picture of yourself and your

## SUCCESSFUL LIVING

development along each of the spokes. Then lay this aside for a few days and think about your own evaluation of yourself, and after a few days take the same chart and make any amendments that you wish. Then, perhaps, it would be a good thing to take this picture of yourself and discuss it either with your husband or your wife, or some very close and trusted friend who knows you and sees at what points you agree and at what points you disagree. Then I suggest that you take the lowest evaluation of yourself, and for each one of the spokes on our wheel of successful living make a plan, in so far as you are able, for yourself. This plan should not be rigid and should be just a general idea of where you want to arrive five years from to-day. When you have completed a five-year programme of development on all the spokes of your life, then I want you to make another plan and put down what you think you could accomplish of your five-year plan in one year. It is wise to begin at your weakest point and develop your weakest point to the degree of your general average. Always remember that a successful life must appear graphically as a circle. If you have been honest with yourself, your

## SUCCESSFUL LIVING

diagram of your own personality probably looks like a many-pointed star, with some points jotting out to the level of maturity and other points being indented to adolescent or even infantile levels. Take the deepest indentations and begin with those. When you have completed both your five-year plan and your one-year plan, I want you to make still a third plan, and that is what you can accomplish along this line in a month, and finally I want you to make a fourth plan, and that is what you can do to develop yourself on the spoke that you have chosen as the most important and immediate problem in your life to-day.

You see, I have had a great deal of experience with human beings and I know that they are inclined to substitute wishes and dreams and hopes for actual concrete plans. I think it was Carlyle who gave as advice to a friend who was in confusion and doubt as to what course he should follow, the beautiful command : " Do the duty that lies nearest." It is unwise to substitute your desires and wishes of your perfected self for the immediate problem of improving yourself. Plans are only valuable in so far as they are completely



## SUCCESSFUL LIVING

practicable. It is no use for a poor man to say : “ It is my plan in five years to be the governor of the Bank of England,” even though this might be a laudable wish or ambition, it would be better for him to say : “ How can I earn one shilling a week more than I am earning now,” and to devote himself to this immediate goal. In a similar fashion, it would be very well for a person who lived an isolated and unfriendly life to say : “ I want to love the whole of humanity.” The probability is that the less developed you are in a certain spoke on the wheel of successful living, the more ambitious you will be to make tremendous—and often impossible—improvements right away. The essence of a successful life lies in three things : first, the intelligence to make a possible plan ; second, the courage to work for that plan ; third, the patience required in finding satisfaction in tiny, sometimes infinitesimal improvements day by day. Personal ambition, rashness, and impatience are the worst possible methods of approach to the man who is isolated and realizes that he ought to come into closer contact with humanity and who, therefore, makes it his ambition to love all of humanity. So

## SUCCESSFUL LIVING

perhaps to save him from himself, I would counsel that he first smile at his neighbour, that he first do a friendly turn for someone he has considered his enemy, that he first speak a kind word to his mother-in-law. If you are not careful in choosing your goal, the likelihood is that you will set your goal so high that you will discourage yourself from making any efforts, and in a few weeks your resolutions and good intentions will have been forgotten and your plans and diagrams will have been lost, and you will be back again muddling through life in the same unsuccessful way that you used to follow before you read this book.

It is a human, all too human, fault that we are still savages at heart and want to succeed by virtue of some magic. Let me tell you something about these diagrams that I have made for you, and that is practise the suggestions that I have outlined. There is nothing magical about them, and there is no panacea for all human ills in my words. I am not a new messiah and I do not ask you to say that you believe in my words. I ask you only to try my advice day by day. The

## SUCCESSFUL LIVING

magic that lies in my advice is not magic at all, it is simply the force of common-sense and intelligence. Ask any successful human being whom you know how he became successful, and if he is not too busy living to answer your question, I am sure that he will tell you more or less the same things that I have advised you to do. Perhaps he will have greater genius in explaining his meaning, and perhaps he will have some few tricks of technique which I have omitted, either because I do not know them or because space has been too short to cover all the multifarious activities of the human soul. But in essence, I am sure that this successful human being will give you more or less the same advice. Now it is up to you to begin, start with little things and work up gradually to more difficult things. If you feel that you need specific instruction, go to those about you who have apparently succeeded along the spoke in which you need advice. A successful human being will always be courteous and patient and helpful. Do not be afraid to make mistakes. Perhaps this is the most important single advice that I can give you. Nothing in life is perfect. As the great Irish

## SUCCESSFUL LIVING

poet and writer, James Stephens, wrote in his lovely book *The Crock of Gold*, "nothing is perfect, there are lumps in it." You will not make a success of your life to-morrow or next month or five years from now. Successful living or success in life, is not a thing, it is a process, a movement toward a vague goal. There are no limitations to your development, if you begin with the little things and are not too ambitious for a quick and magical success.

THE END











